

THE NEWSPAPER REGD
RECEIVED 29 JUN 1867.

Arthur Miall

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVIII.—NEW SERIES, No. 1126.] LONDON: WEDNESDAY, JUNE 12, 1867. PRICE {UNSTAMPED... 5s. STAMPED... 6d.

THE LATE DR. THOMAS PRICE.

At a Meeting of the Executive Committee of the SOCIETY for the LIBERATION of RELIGION from STATE-PATRONAGE and CONTROL, held June the 7th, 1867, it was

RESOLVED:—

That the Committee have received with much sorrow intelligence of the decease of Dr. Thomas Price, one of the founders, and for six years the valued Treasurer, of the Society.

That they have a grateful recollection, not only of the conspicuous ability with which he discharged his official duties, but of his enlightened advocacy of the Society's principles, until failing health necessitated his retirement from public life, and of the wisdom, urbanity, and devotedness which materially contributed to place the Society on a firm basis, and to promote the success of its early operations.

That they desire to convey to Mrs. Price, and the other members of Dr. Price's family, an expression of their deep sympathy in the bereavement from which they are now suffering.

J. CARVELL WILLIAMS, Secretary.

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THE SEVENTEENTH ANNUAL GENERAL MEETING will be held at the COLLEGE, Finchley New-road, St. John's-wood, on FRIDAY EVENING, June 21. The Chair will be taken at Six o'clock, by the Rev. Dr. VAUGHAN. Mr. William Parker Irving, B.Sc., will read an Essay on "Ignatius Loyola." The usual business of the Annual Meeting will be transacted, together with the Distribution of the Certificates of Honour obtained in the Examinations, and the Presentation of Books from the Selwyn Fund to Students leaving the College. Several Ministers and Gentlemen are expected to address the Meeting. The attendance of subscribers and friends of the College is respectfully invited. W. FARRER, LL.B., Secretary.

JUNCTION-ROAD CONGREGATIONAL CHURCH, UPPER HOLLOWAY.

OPENING SERVICES.

On FRIDAY, June 21st, SERMONS will be preached, in the Morning by the Rev. HENRY ALLEN, of Islington; in the Evening by the Rev. NEWMAN HALL, LL.B., of Surrey Chapel. Service in the Morning at Twelve o'clock; and in the Evening at Seven o'clock.

After the Morning Service, at Two o'clock, a DINNER will be provided in the Schoolroom of the New Church, at which the Rev. W. ROBERTS the Pastor, will preside. Tickets, 3s. each may be obtained of Mr. A. Barnard, Auctioneer and Estate Agent, 22, Market-place, Junction-road, or of the Secretary, 9, Cathcart-hill, N.

On SUNDAY, June 23rd, Sermons will be preached, in the Morning by the Rev. A. RALEIGH, D.D., of Canonbury; in the Evening by the Rev. J. SPENCE, D.D., of Poultry Chapel. Services at Eleven o'clock and at Half-past Six.

On THURSDAY EVENING, June 27th, a PUBLIC TEA MEETING will be held in the schoolroom of the New Church, at Six o'clock. Tickets 1s. each, to be obtained as above. A Public Meeting will afterwards be held in the New Church. Chair to be taken at Seven o'clock, by Sir FRANCIS CROSSLEY, Bart., M.P.

On SUNDAY, June 30th, Sermons will be preached, in the Morning by the Rev. JOHN STOUTON, of Kensington; in the Evening by the Rev. J. C. HARRISON, of Camden Town.

After all these Services, Collections will be made on behalf of the Building Fund of the New Church.

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Ecclesiastical Affairs.

OMENS CONCERNING THE IRISH CHURCH.

PREVIOUSLY to a thunderstorm there may generally be noticed what is popularly spoken of as "a feeling in the air," foreboding the approach of a meteorological crisis. The political heavens sometimes present a striking analogy to the phenomenon. The instincts, rather than the reasonings of the public, detect signs that some great question verges close upon its settlement, and inquiries are started and preparations made, which at any other time would be condemned as having a tendency to unsettle men's minds. What the friends of the Irish Church may have thought of the chances of that Establishment during the progress of the Reform Bill through the House of Commons, we leave to be conjectured—but there can be little doubt that the appearance of similar notices of motions in both Houses of Parliament, touching Irish ecclesiastical revenues, to be debated on the same day, will be regarded by the most sanguine as omens of a not distant conflict in which that institution will be in danger of being dismantled, if not overthrown from its foundations. Earl Russell has announced his intention of moving in the House of Lords, on the 24th of this month, "that an humble address be presented to Her Majesty, praying that Her Majesty will be graciously pleased to give directions that by the operation of a Commission, or otherwise, full and accurate information be procured as to the nature and amount of the property and revenues of the Established Church in Ireland, and as to the means of rendering that property more productive." Mr. Henry Seymour has given notice that on the same day he will move in the House of Commons for an address, "to issue a Royal Commission to inquire into the amount and the application of the revenues of the Established Church in Ireland; and, if necessary, to recommend measures for their better appropriation." The *Sunday Gazette* informs its readers, as if on authority, that the Government, influenced by the late division on Sir John Gray's motion, will not oppose Lord Russell's proposition, but will acquiesce in the appointment of a Royal Commission to inquire into the whole subject.

Ordinarily a Commission is the favourite device of politicians for shelving a too-embarrassing question—sometimes it is the instrument employed for the purpose of cutting a channel through which opinion may flow to a foregone conclusion. In the present case, there is no room for a suspicion that the object sought is mere postponement. The Irish Church cannot be effectually dealt with either this year or next, and by the following year all the requisite information will probably have been collected

and arranged. We are less satisfied that a predetermined theory of settlement is not in the mind of the noble lord and the hon. member who are to move the appointment of the Commission. We lay no stress upon the phraseology in which they have given notice of their intentions—that of Earl Russell being pointed at the amount and nature of the property and revenues, and the means of rendering that property more productive, and that of Mr. Seymour at their amount and application, and measures for their better appropriation. Lord Russell's motion appears to us to be ambiguously expressed, as though he meant nothing more than that the property of the Irish Church is badly managed, and therefore required suggestions as to how a larger annual income might be derived from it. Mr. Seymour's is couched in more significant terms, but seems to us to miss the mark at which the Commission should steadily aim, even if it is not designed to lead to a partition of the revenues among the three great ecclesiastical communities in Ireland. What we should have preferred to either would have been words which would have imposed on the Commission the duty of inquiring and reporting how the revenues now appropriated to ecclesiastical purposes in Ireland could be applied so as to conduce most effectually to the well-being of the community. This, we suppose, is what both movers desired to imply, but we are afraid that the words they have used respectively indicate their wish to exclude from consideration the secularisation of Church property.

Among politicians of what may be called the Liberal school, there seems to us to be a strange infatuation on this subject—but, happily, it affects only their views of Irish policy. To endow from national resources, and at the same time to exempt from national control, any class of men in England, much more a hierarchical organisation, would be regarded as suicidal, or, at any rate, as inviting the priestly order to aim at unfettered dominion. To do so in Ireland, on the contrary, is looked upon as evidence of sagacious statesmanship. Earl Grey's plan, approved by Mr. Chichester Fortescue, suggests this most impolitic arrangement. The idea is to have a standing commission for the collection of the Irish Church revenues, which shall give them over unconditionally and in certain proportions, year by year, to the representatives of different religious communities. We can hardly conceive of a more palpable blunder. It is, no doubt, proposed with a view to shelter the English Church by avoiding the alternative of secularisation. Now we can see some reason, in a political point of view, for subsidising the spiritual guides of the people, and thereby keeping the hand of the State upon all their movements—but to make them either partially or wholly independent of their flocks for temporal maintenance, and at the same time release them from responsibility to the State, strikes us as in diametrical opposition to the principles of Liberal statesmanship.

If the plan could be wisely adopted anywhere, it is certainly not in Ireland. True, the Roman Catholic bishops and priests refuse to touch public money, if by doing so they are to subject themselves to any restriction in the use of it. This is a good reason for not offering it to them, but a very bad one for relaxing, and still more for abandoning, State-supremacy in the affair. Why should we shut our eyes to the certain result of such a plan? Is it or is it not politic to place a large annual income at the disposal of the Roman Pontiff and his advisers, to employ in the furtherance of their special purposes in Ireland? Why should we deliberately strengthen the hands which are even now being lifted up against liberal education in all its phases? Why should we do the Irish people the great wrong of helping to fasten upon their necks for ever a yoke of sacerdotalism which, in respect of every other country

under heaven, we regard as a grievous evil, all the more grievous for not being felt as intolerable? A priest-ridden people can never be an enlightened and progressive people. The persecuting policy of past ages has already made Ireland more intensely Roman in its sympathies than any other nation—why should we now confirm by bribes the wrong we have already perpetrated by cruelty? It is not for Ireland's sake that this officious blunder is countenanced by Whig and Tory politicians—for Ireland would be pacified by impartial disendowment and secularisation. It is fancied, perhaps, but as we think, without reason, that the money of the State will attach the priesthood to what is vaguely called "the cause of order,"—this is the pretext for a scheme which would else be without a shred of one. But, in sober truth, if we had no endowed Establishment in England, should we hesitate to secularise Church property in Ireland, and thereby make it most conducive to the national welfare?

Our belief is that the Roman Catholic bishops and priests in Ireland will not commit themselves to the State for any particular mode of appropriating the revenues assigned to them. We suspect it will be employed, not in enervating the parish priests by making them less dependent upon their flocks, but in fostering the narrowest and most sectarian education, in endowing monasteries and convents, and in furthering the general purposes of the Papacy. This is legitimate enough if it be done with means furnished by spontaneous liberality; but surely this is not the end to which public opinion in this country will consent that State resources shall be devoted. Voluntaryism ought to be fairly represented in the Royal Commission, for it will need watching.

ECCLIASTICAL NOTES.

THERE is a Christian Society in England which holds a greater and a longer series of annual meetings in May than any other religious communion, the proceedings of which, however, do not find their way into any of the ordinary public journals. Yet the first "May meetings" were held by the Society of Friends, and were all other such meetings to be discontinued, there can be no doubt that the Society would continue theirs. In their own journals the proceedings are reported at considerable length, and may be read by every Christian, not merely with curiosity, but with interest and benefit. They are singularly different from everything of a professedly similar kind. No long and carefully-prepared speeches are made; no flights of oratory are indulged in; no racy anecdotes are told; yet, day after day, the members meet, and from what we have read this year, seem to have some difficulty in getting through their business. Two things seem, to us, to characterise these meetings. The first is a thorough reality, and the second an intense desire for the increase of personal religion, and the completion, in all their members, of the Christian character. External matters are little talked about, and indeed scarcely alluded to; everything seems to tend to the importance of cultivating individual piety. This, and their unwavering testimony against the "Anti-Christ" of a State-enforced religion, have been characteristics of the Society of Friends from their origin; but we agree with the remark made by Mr. E. C. May at one of the meetings this year, that the Society has not the missionary spirit which it once possessed. For the first forty years of their existence, the Friends were the great missionaries of the world. In England they gathered not merely thousands, but scores of thousands, from the people, and scarcely a heathen or a nominally Christian nation was left unvisited by them. There have been and are a few individuals who still perform this work, but to nothing like, as far as our reading has gone, the extent to which it was once performed. It

would be possible, we think, to trace the decay of the Society to this fact—to this, and to its principle of hereditary membership. In all England and Ireland, as the reports of this year inform us, there are now not twenty thousand Friends. Decrease, however, is stopped, and there are signs of a more hopeful future. It is wonderful to reflect that such a small body should possess such great moral influence, but moral influence, as a rule, is not possessed in proportion to numbers.

Nothing could contrast more strongly with the Yearly Meeting of the Society of Friends than the yearly meeting of Convocation. A Church paper, for instance, gravely suggests that Convocation should not sit in "Ascot week": what would be thought of a "Friend" who should make such a suggestion to the body? What led to the suggestion of the *John Bull* we cannot say, but it may be the fact that Convocation has certainly been in "stirrups" all the week. On one day Chancellor Massingberd proposed a resolution that no alteration should be made by Parliament in the formularies of the Church, "until the advice of the clergy in their Convocations has been first obtained." The Chancellor supported this motion in a speech denouncing the supremacy of the State, and quoting the publications of the "Liberation Society" in proof. The Archdeacon of Berkshire followed, declaring that while he was strongly in favour of the union of the Church with the State, he had always looked forward to the possibility of a dissolution, owing to the State so infringing on the Church. Both these and subsequent speakers dwelt on the fact that the sympathies of Dissenters went with Churchmen on this question, and the resolution was carried against the single vote of the Dean of Westminster. In parading the "sympathies of Dissenters" on this occasion, only half the truth, of course, was told, if not something rather the opposite of truth. We don't know of any Dissenter who, in the present circumstances of the Established Church, would support the resolution; or support it with respect to any Established Church whatever. The Church has chosen its position, and must accept the creed and the services which the State chooses to impose upon it. If it requires greater freedom it knows very well how to obtain it. But, says Archdeacon Randall—

"It is possible that Parliament might choose to introduce Pantheism, or Rationalism, or any other 'ism,' of which there are plenty about—(a laugh)—and the consequence of that must be that there would be a great and terrible eruption. No one but an out-and-out member of the Liberation Society could contemplate such an event without fearful apprehension. It would reduce this country to the position which I am sorry to say prevails in many other countries, of having no faith that can be appealed to as the general faith and belief of the country, no regularity of divine service, and no comfort whatever in having a body of men ready at all times to assist all classes of people in their religious concerns. All this must tend to the total destruction of morality as well as religion—(cheers)—and the disruption in the Church itself is a step towards the same thing. It paves the way towards it, and leads to a total disruption."

Only one sentence of this excited "a laugh"; if it had been delivered elsewhere, the whole of it would have been taken as a joke.

A mighty step towards democracy was very nearly taken by the same body. A committee on Diocesan Synods had reported in favour of their revival, remarking, at the same time, that such Synods could have no legal character or influence. The report recommended that the laity should assemble with the bishops and clergy on these occasions, and it appeared to be a question whether all the laity and not merely a deputation should not have power to attend and vote. Why, it is only a few years since the Society of Friends came to such a decision, and no such "unbridled democracy" is recognised by either the Congregational or the Baptist Unions. This matter now stands over, but it strongly urged that the Church will soon, as the Bishop of Ely said,—but we will quote what he did say:—

He much wished the laity co-operated more with the clergy. He was sure it would be productive of much good, and of a more friendly tone among them towards the Church, and these meetings proposed by the report were exactly the means to allow this. In these times, when societies were formed with the object of separating Church from State, an object which would be most deplorable if attained, it was impossible to say how soon they might not have to call upon the laity for their sympathy and co-operation to save the Church from danger.

What a pity 'tis that the laity are thought of only in such an emergency!

One other matter. We rejoice to find that Convocation has hitherto abstained from partaking in the Communion. So bitter have been some of its proceedings, so uncharitable is its tone, and so persecuting its spirit, that it is pleasant to reflect that the members have not profaned the sacrament of the Lord's Supper by making its celebration a part of

their proceedings. When the Test Act was in full force, Dean Swift wrote on a certain day to Stella, that everybody was "qualifying," and, he said, "the greatest rakes were the first to go up." So, we know, the greatest bigots may also be the first to "go up," but we hope it will be otherwise. Next year Communion is to be celebrated by Convocation. There are a good many High-Churchmen in that body, and the public will look with curiosity to see whether it has any magical effect on the intolerant passions of those gentlemen.

A correspondent of the *Guardian* has addressed to that journal the following letter on the Established Church of Scotland, with every word of which, and especially with its concluding suggestion, we most cordially agree:—

Mr. Gladstone has given his judgment on the state of the Established Church of Ireland, and the need of a fundamental change in the ecclesiastical affairs of that part of the British Empire. On this point, as on all others to which his mind is applied, his opinion will carry great weight. I desire to direct attention to one sentence of his speech, "Would the Scotch members in this House tolerate the endowment of the Episcopal Church in Scotland, in the way the Established Church prevails in Ireland? I have long resided in Scotland, and have been in communion with the Episcopal Church in that country, and being interested in its fortunes, I should be one of the first to resist any movement in that direction." Mr. Gladstone's interest has been shown by his exertions, and his liberal support of the educational and other institutions of the Church; and every Scotch Episcopalian will agree with him that being at present but a small minority of the population, to be established in the way the Church is in Ireland by an act of the Legislature now, would be neither desired nor expected. But the first question with regard to Ireland is not who shall be established? but, shall the present Establishment be abolished? Applying the arguments used to the Presbyterian Establishment of Scotland, we may inquire whether it should not be abolished at the same time, and for the same reasons. It may be granted that a larger minority of the population of Scotland belong to the Establishment. According to favourable estimates it is nearly one-third. But, on the other hand, seven-eighths of the tithes in Ireland are paid by members of the Established Church; in Scotland about seven-eighths are paid by Dissenters from the Establishment. In Ireland the payments have been reduced by the abolition of Church-rates and other charges; in Scotland they have been increased by the addition of the obligation to keep up mansees and support schools taught by ministers. In Ireland it is stated that advantage is gained by the presence in each parish of a well-born, well-educated gentleman; he must be strangely ignorant of the facts who would say this result follows in Scotland. In Ireland the clergyman's income is fixed or diminishing; in Scotland it is increasing, and just in proportion as the higher and more educated classes have departed from the Establishment, as the ministers are drawn from lower orders, does the determination to lose no chance of "raising a process of augmentation of stipend," of demanding larger and more ornamented houses, become more fixed. We are not concerned to defend the Irish Establishment, but we are entitled to ask that whenever its state is inquired into by a commission, the North may be included; and the duties may be to consider the temporalities and privileges of the Established Church of Ireland and of the Established Kirk of Scotland.

Perhaps some Scotch member will move an amendment to the effect suggested?

The Ritual Commission has at last been appointed. There can be no hesitation in describing its constitution as of a grossly unfair and partisan character. Nearly the whole of the members are pronounced Ritualists, or High or Broad Churchmen with Ritualistic sympathies. We agree with the *Daily News* that, "No condemnation of priestly assumptions, no assertion of Protestant principles must be looked for from such a body, which is more likely to give Ritualism the strongest support it has hitherto received. Neither the name of the Earl of Shaftesbury nor that of the Archbishop of York is on the Commission, it being understood that the Peer and the Prelate both declined having anything to do with it. If so, we cannot help thinking that they exercised a sound discretion. Between the principles of the Ritualists and those of Protestantism there can be no possible compromise, and the fact may as well be recognised now as twelve months hence. In the meantime, the Government is playing into the hands of the Ritualistic party." The *Record*, which is likely to be pretty well informed on this subject, intimates that Mr. Walpole, in selecting the Commissioners, was used as the weak tool of the Bishop of Oxford.

The Presbyterians of Ulster, in Synod assembled, have resolved to send another deputation to the Government, soliciting an increase of the *Regium Donum*, but the resolution met, on this occasion, with an amendment which was negative by 61 to 152 votes. The same body reports that it can get no money for Church, Manse, or School fund from 254 out of the whole 541 congregations; that 71 of their congregations pay their ministers less than 25*l.* a-year, and only 21 more than 200*l.*; that 12,778 families contribute nothing to the support of ministers, and that arrears of ministerial incomes are increasing. There is a splendid set of facts to go to a Government with!

CONVOCATION.

Both Houses of Convocation of the Province of Canterbury resumed their sittings on Wednesday at Westminster. In the Upper House the Archbishop of CANTEBURY read a resolution adopted by the Province of York, expressing their fear that the Ritualistic observances now being introduced into the Church might favour Romish error, and praying that steps might be taken to compel clergymen, in their public ministrations, to wear the surplice, stole, and hood, as had long been the custom.

In the Lower House, a resolution was proposed, threatening Parliament with "disastrous results" if it dared to make any alteration in the Prayer-book or Rubrics without the consent of Convocation. Chancellor MASSINGBERD owned that his reason for pressing a resolution on this subject in Convocation was the bill of Lord Shaftesbury on Ritualism. He denied absolutely the right of Parliament to make laws for the Church unless with the consent of the clergy; and his great argument was, that if they did not maintain this principle, they would admit the reasonableness of the taunt of Anti-State-Churchmen, that a Parliament composed of aliens and Dissenters of all creeds, or of none at all, governed the Church in the minutest particular. In spite of a very able speech from the Dean of WESTMINSTER, who showed how repeatedly Parliament had legislated for the Church, and to the advantage of the Church, without consulting Convocation or the Church at all, the resolution was carried without a division. Some of the higher Churchmen did not hesitate to hint at disruption and secession if Parliament dared to touch the Rubrics.

In the Upper House on Thursday, the Archbishop of CANTEBURY said he had received addresses from many Colonial Churches in reference to the manner in which they might be affected by proposed legislation, and praying generally that the rites, ceremonies, and ordinances of the Church of England might be upheld in the colonies, that all appeals might be to her Majesty in Council, and that her Majesty's supremacy in affairs of the Church might be maintained. The Bishop and clergy of Melbourne had sent over resolutions (to the Bishop of Llandaff) to the same effect, and the Bishop of Melbourne had added, in a private letter, that if the Royal supremacy were taken away there would be no one Church throughout the British empire, but independent Churches everywhere, sometimes two or three in a country or city, claiming connection with the mother Church at home. The Bishop of LONDON said he was in possession of a vast number of letters bearing on the same subject, containing many diversities of opinion, which he should be happy to lay before any member of Convocation who might like to see them. The Bishop of OXFORD and several other prelates said they also had numbers of letters and petitions. The papers were ordered to lie on the table.

In the Lower House there was a discussion *apropos* of the Consecration of Churchyards Bill of Lord Redesdale on three resolutions moved by Archdeacon DENISON, expressing satisfaction at the general principles of the bill, but objecting to points of the preamble. Lord ALWYN COMPTON begged to add a resolution expressing the opinion that the simplest and wisest course to obtain an inexpensive consecration would be to enable the bishop to sign the deed of consecration on the spot, without the presence of his court. This and the previously proposed resolutions were then carried. Mr. GIBBS then proposed a resolution to the effect that the House should express its hope that cemeteries might participate in the advantages of an inexpensive consecration. Canon BLAKESLEY seconded the motion, which was carried.

A resolution in favour of considering the question of assistant-bishops was unanimously adopted.

In the Upper House on Friday the Archbishop of CANTEBURY brought up the report of the committee appointed to consider the question of the restoration of diocesan synods, or the institution of some analogous diocesan assembly suitable for the present time, and further to suggest what may seem the best mode of holding and conducting such an assembly. The report was favourable to meetings of the clergy and laity, but not in synods, and suggested how the former could best be organised. At the suggestion of the Bishop of ST. DAVID'S, some minor alterations were made in these suggestions. The Bishop of GLOUCESTER and BRISTOL moved the adoption of the report, remarking that in his opinion diocesan synods could not now exist, when Church and State were united. The Bishop of ELY, in seconding the motion, said there had been many discussions of late in reference to having the laity in their meetings of Convocation.

His opinion was that the laity could never properly be included in Convocation, which was simply a meeting of clergy, the laity being represented in Parliament. Still there was a great desire that clergy and laity should meet together, and the best means of accomplishing that object would be through diocesan meetings. Frequently now the expression of opinion on the part of the laity was irregular and unfriendly. The laity spoke out strongly on certain matters, and they had a perfect right to do so. Meetings of the clergy and laity, he believed, would prevent this. At present they were in a very anxious crisis of the Church—never, perhaps, was there such a crisis in the Church in the memory of man. He did not think that any one could tell how soon they might have to call for the sympathy and co-operation of the laity to save the Church from the very grave perils with which it was surrounded. There were threats not from foes only, but from friends, leading to a dissolution of the relations between Church and State. Danger did

not proceed from the Liberation Society alone, but from many members of the Church itself, who expressed themselves anxious to be relieved from what they called the trammels of the State. That, he believed, was a very short-sighted view, and he deplored it very much, but still they were bound to look all dangers in the face, so that, if there should be any danger of dissolution between the relations of Church and State, nothing would be more valuable than a cordial co-operation between clergy and laity. The clergy might then find, when they needed it most, that the co-operation of the laity was of infinite value.

The Bishop of SALISBURY moved as an amendment that the further consideration of the report be postponed until the next meeting of Convocation in February next. The Bishop of ST. DAVID's seconded it, and it was eventually carried.

In the Lower House on Friday, Sir GEORGE PRESTON gave the following notice of motion:—

That the Prolocutor be requested to appoint a committee to inquire and report upon the present state of the law concerning burial boards, cemeteries, and closed churchyards, and its effects upon the rights of incumbents and churchwardens.

The PROLOCUTOR announced that the Upper House had adopted the resolution moved by Archdeacon DENISON on assistant bishops. It therefore became the duty of the house to name the committee. The committee was thereupon nominated.

The question of banns of marriage and a reform of Convocation were also discussed, and the proceedings were brought to a close.

On Saturday there was a *pro forma* meeting of the Upper House to receive the report on the resolutions of the Lower House relative to the opening of Convocation with the celebration of the Communion, on the election of members, and the reform of Convocation. It was announced that the latter would be recommended to the adoption of the Government. The Benediction having been pronounced, the House was prorogued by the order of the Archbishop until the 27th of August next.

THE PRISONER FOR CHURCH-RATES.

The following petition has been presented to the House of Commons by Mr. P. A. Taylor:—

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled. The humble petition of James Brighton Grant, a prisoner in the pauper ward of the debtors' prison, Whitecross-street, London, sheweth: That your petitioner carried on the trade of a brewer in the parishes of Framlingham and Kettleburgh, in the county of Suffolk, for twenty-five years down to February, 1866; and, although a Non-conformist, offered no opposition to Church-rates till the last six years, having hoped year after year that the law which forced one man to pay the expenses of another man's worship would be repealed. That in 1860 your petitioner learned that the forbearance of Dissenters who took no active opposition to Church-rates was used as an argument in your honourable House that they were indifferent on the subject. Your petitioner therefore felt it to be his duty to resist the impost to the utmost of his power, and to encourage other persons to do the same. That in the year 1864 a Church-rate was made for the parish of Kettleburgh, on which your petitioner was charged the sum of 11. 13s., and which he refused to pay; that the churchwarden, after summoning him before the magistrates in petty sessions, who dismissed the case, took proceedings in the Ecclesiastical Court, and your petitioner, being advised that he had good legal grounds of resistance, defended the action. That the court having decided against him, and ordered him to pay the costs on both sides, the amount of which was not known till several months afterwards, your petitioner's creditors, having heard that suits in the Ecclesiastical Courts were very expensive, and fearing the churchwarden would attach the property of your petitioner for a very large amount, compelled him to assign all he possessed to them. That a forced sale of petitioner's property was made, and his business destroyed, which left him without the means of appealing against a judgment which he believes was erroneous. That the churchwarden, who is fully aware of all these circumstances, arrested your petitioner on the 15th of March last, and put him into this prison for non-payment of costs amounting to 257l. That the legal expenses on both sides amounted to more than 500l. That your petitioner has no means of paying the demand made upon him, nor of supporting himself and family; that he is therefore compelled to live on the prison allowance, and in all other respects as the pauper debtors in this prison. That the churchwarden has recently published an appeal to the friends of the Established Church for subscriptions towards his expenses, in which he says:—"This protracted and important case involving three years' legal proceedings, was taken up entirely on public grounds, believing that the system of opposing Church-rates is intended to produce sufficient discord in every parish, that the rate might be abolished, so the clergy would be left alone to repair the Church, and believing if these aggressive movements are not checked, not only the rate, but all the endowments of the National Church will be endangered, and that the course he has taken to stop them 'may prove a benefit to the whole country.' Your petitioner begs to acquaint your honourable House that there are many persons left, especially in the rural parishes, with the same views and of the same spirit as the churchwarden of Kettleburgh, who will imprison their neighbours as your petitioner is imprisoned, for disobeying a law which is contrary to his religious views, and which has been again and again condemned by vote of your honourable House. Your petitioner, therefore, prays your honourable House to pass such laws as will make it impossible for one religious order to claim supremacy over the others by making them pay towards the expenses of its worship, so that your petitioner may be the last person imprisoned for resisting a Church-rate.—And your petitioner will ever pray.—(Signed) JAMES BRIGHTON GRANT."

COUNTY ASSOCIATIONS.

SOMERSET.

The 71st anniversary of the Somerset County Association was celebrated on Monday and Tuesday last week, at Bridgewater. A devotional meeting was held in the lecture-room, Fryern-street, on Monday morn-

ing; and in the evening a sermon was preached in the Congregational Chapel, Fore-street, by the Rev. J. W. Sampson. On Tuesday morning a masterly discourse was preached in the chapel to a large congregation, by the Rev. Enoch Mellor, M.A., of Liverpool, from the 1st Corinthians, xv. chap., 15th and 17th verses, the subject being the relation of modern science to Christianity, and the resurrection of Christ a miracle. A dinner afterwards took place at the Town-hall, presided over by the Rev. E. H. Jones, secretary of the association, who was supported by a number of the neighbouring ministers. After the customary loyal toast, the CHAIRMAN said, at most gatherings similar to the present the toast of the "Bishop and Clergy" was introduced. If he proposed any toast of that kind, it would be the "Clergy of all denominations"; and he thought that some one's definition of the clergy was a good and true one—that all God's people were God's clergy. (Hear, hear.) Short speeches were delivered by the Rev. S. Wilkinson, E. Mellor, J. Taylor, &c. A conference afterwards took place in the Town-hall "for the consideration of Sunday-school work," the chair being occupied by Mr. SAMUEL POLLARD, of Taunton. The first paper read was by Mr. W. RAWLINSON, of Taunton, on "The Claims of the Sabbath-school upon the Church and the Ministers." Subsequently Mr. A. BORMSALL, of Bridgewater, read a report on the following subject, "Do our Sunday-schools accomplish their object." A discussion took place after each paper was read, among several gentlemen, including Mr. Jones, Mr. Mellor, Mr. Sully, Mr. Whitby, and Mr. Sweeting, who agreed that the papers read contained very valuable suggestions, and ought to be printed. A resolution was agreed to that they be printed in pamphlet form, and circulated under the superintendence of the officers of the association.

A public meeting was held in the evening at the Congregational chapel in Fore-street. A temporary platform had been erected, and the chair was taken by J. P. Spencer, Esq., of Oakhill, treasurer of the association. After a brief speech from the Chairman, the SECRETARY read the last year's report. Grants had been made to some dozen village churches; whilst, for want of funds, applications for assistance for others were sorrowfully declined. These grants, with the liberal help of the Home Missionary Society in some cases, had materially contributed to the revival and continued existence of Congregational churches, and of efforts for the spread of the Gospel in the places mentioned. Several difficulties, however, had to be contended against in small places in rural districts, and one devoted minister had observed, "None but God and myself know the difficulties connected with our work here. High-Church influence is so powerful that I feel almost ready to give up. The little Congregational church, however, has stood the storm for nearly a century." The returns made it clear that much faithful effort had been made; but whilst the results in some cases were very encouraging, in others this was not the case. The number of members had, however, increased, and some of the accessions were direct instances of conversion. The schools in connection with many of the churches were growing. The committee felt persuaded that the comparatively small amount which had been paid had been instrumental in accomplishing many very blessed results. They commended the Union to the intelligent support of the churches of the Congregational order in Somerset, and hoped all in their churches and congregations were fully instructed as to its objects and working. To this end they affectionately solicited the help of pastors, deacons, members of churches, and teachers of the young.

Mr. W. RAWLINSON, Secretary of the Somerset Evangelist Society, next read the report of the committee of that society, which lamented the spiritual destitution of the county. In many of the villages it was proclaimed with authority that no great spiritual change was necessary beyond that received in baptism, while in several of the churches Ritualism was advancing with bold strides; in others strange forms and ceremonies were being introduced, and often the weak-minded peasant was offered Heaven upon other terms than those laid down in the Word of God, viz., repentance towards God, and faith in the Lord Jesus Christ. The report also detailed the labours of the evangelists in their various spheres of labour, and especially in regard to their house-to-house visitation.

The Rev. F. J. PERRY moved the appointment of the committee for the ensuing year. Mr. G. B. SULLY, in seconding it, referred somewhat in detail to the work of the Evangelist Society, of which he is the treasurer.

He very much sympathised with its work, which was founded on a glorious plan—very simple, but very comprehensive. So simple was it that they found no difficulty in working it, and so comprehensive, that if funds were provided sufficient for the purpose they might embrace every village in the country. They had now at work only nine agents—they generally had ten, and hoped, when they started, to have had at least twenty. They were now only able to maintain nine, under circumstances which were regretted by the committee. Although the working of the society involved an expenditure of something like 400l. a year, yet the funds of the Somerset Association had not been diminished one penny in consequence. (Hear, hear.) On the contrary, in 1860, before the formation of the Evangelist Society, only something like 100l. was voted for the augmentation of the salaries of pastors in the county, whereas during this past year, and also the preceding year, they had been enabled to make a grant of about 200l. for that purpose. Their experience, therefore, had been, that the establishment of this new fund had not in the slightest degree curtailed the operations of their work in other spheres of labour. The money had been spent in various parts of the

county considered to be most destitute of religious truth. The primary object of their agents was a house-to-house visitation; they sought courteously to be admitted into houses, and there, with the Bible in their hands, they expounded God's word to the best of their ability, and sought to lead those with whom they came into contact to the Throne of Grace, which in numerous instances had happily resulted in the consecration of life and heart. The agents were at work in a wide-spread district, including the Mendip Hills, the Quain-tocks, and the Polden Hills. The instances mentioned in the report of the success of the work were very encouraging; but whilst they humbly thanked God for the success which had attended the work hitherto, they were not satisfied that they had attained all that could be accomplished. The agents who laboured in these isolated country districts needed all their prayer and sympathy, and increased support; and by an addition of funds, they hoped to be able during the coming year to station an agent in a district very near to their town, which was rather celebrated—he alluded to the district of Northmoor Green. (Hear, hear.)

The Rev. ENOCH MELLOR, M.A., then addressed the meeting. The reports laid before them, he said, contained a little shade, but a great deal of light. He always thought that in all reports, as well as the testimony of physicians, as a rule, the truth was the best. There might be a lack of comfort in truth, but in it there was security. It was not a bad sign when people, and especially religious people, were dissatisfied—on the contrary it was a good sign, when things were seen to be imperfect, to be dissatisfied with them. In regard to their work as a denomination, he earnestly hoped they had now entered into a new era—that they were awakening to the obligation laid upon them to spread the Gospel more widely in connection with the polity which they believed and maintained. (Hear, hear.) Objections were urged against their polity, and there was indeed a danger arising out of their independency. But so it was with civil freedom, and death by putrefaction was worse than a storm. Was there no other Church in the country in which storms and disturbances took place? Did they overlook the fact that another storm was now brewing in another Church, which, unless one was dreaming would soon burst over this country and be the greatest storm ever witnessed in England?

And was this to be wondered at, when they found in the same Church men who represented different forms of faith and belief, like Bishop Colenso, Dr. Pusey, the Bishop of Ripon, and that marvellous creation of modern times, the chameleon of Oxford—(laughter)—who, in a speech in the House of Lords the other day, said, "The Church of England is not a Church of compromise, but of comprehension; it has always contained in it those who have helped the fundamental doctrines of Roman Catholicism, and those who have repudiated them; and this fact has constituted its strength." The Bishop of Oxford said that, in spite of the events of 300 years ago, in spite of the Reformation; he said that which was deliberately untrue; and if the Bishop were there that night, he would tell him so to his face. (Applause.) When they found men who, in order to keep peace "in our time, oh Lord"—(a laugh)—when they heard men saying in the House of Lords that the Church of England always had had men who had held that doctrine, and when they were told that it was right they should do so, then he said it was time for all honest Englishmen to speak out, and say, "If it is indeed true that that Jesuitical system be upheld in the Established Church of England, which includes every form of belief from Romanism to Evangelicalism, it is time to shake it out of her lap and remove it from her, so that she shall not have her hands and fair fame soiled with it any longer." (Applause.) Then there was the Bishop of Salisbury. He did not think that bishop and his clergy managed to put their horses well together. A day or two ago he saw a letter from one of the vicars in the bishop's diocese, written in a manly, firm, Christian, and English style; it had the true ring of Christian faith in it, and when he read it, he said to himself, "Well, in spite of the Bishops of Oxford and Salisbury, there are some good people in the Church—true, real, genuine, God-fearing men, who are grounded upon the faith as it is in Jesus." (Hear, hear.) For his part, he felt deeply thankful that after that charge of the Bishop of Salisbury there were to be found men in the Church of England who could stand up and say, "The time has come when we must speak out—when we can no longer hold our voice, even in homage to the Bishop of Salisbury; for we owe a much more solemn homage to God than to any man." In reply to those who would tell them that Independency had its storms, he would say, "Until these storms in the Church of England are settled, you had better hold your tongues, remembering that there are no houses which have so much glass about them as yours; and that if we begin to take up stones and throw, yours will be a dreadful smash." (Laughter.) In the present day it was very important that they should look seriously to the aspect of the times, inasmuch as there were men of a different type to the Bishop of Oxford within the Church of England. There was, for instance, a celebrated Dean, who recently wrote a letter in the *Edinburgh Review*, advocating the doctrine that "the Church of England, in order to become the Church of the nation, must comprehend all the faiths of the nation"; and then he said, "Don't let us fight with each other; if one man believes so and so seriously, and gets a large number of followers to associate with him, let him be, and don't talk about it." And so with all other men, of every gradation of faith, the Dean was anxious that, however much they differed, they should not talk about it, but let them all be quiet. ("Hear, hear," and laughter.) Now if this were a mere matter of taste, and there was no religion concerned about it, he could understand it. If it were a national refreshment-room, it would be the duty of the proprietors to provide for the taste of the nation—(laughter)—and if a man liked either mock-turtle, ox-tail, pea-soup, roast beef, or a ham sandwich, then let him have it by all means. But if it be not a national refreshment-room, but a thing of truth or error—a thing to save or ruin the soul—to speak of that principle of "comprehension" was to affirm either that there was no truth in the world, or, if there was truth, that it had better rest with those who had discovered it. When men who were consecrated as teachers of religion could

come forward and deliberately advocate the principle of "comprehension" in the Church, and talk in this manner about such grave and great and solemn things, it was time for the Independents, and time for every Nonconformist in the country, to lift up his hands and voice against this detestable form of abomination. (Applause.)

The Independents had a great duty to perform towards country places—

In large towns there were always to be found persons of different shades of opinion; but when they got into the country, they found that the squire, the lawyer, and the doctor, all went to church, so that the few members of the Nonconformist body were placed at an enormous disadvantage. It might be that the Nonconformists there might be as wise as Socrates; but if they did not go to church, they were thought beneath notice. He knew from his own personal knowledge of many cases in different counties in England where there had been the most refined conspiracy against everybody who did not connect themselves with the Established Church. He remembered that in one country village they had engaged a place in which to put an evangelist; but the landlord, having heard of it, sent word to the tenant who was then occupying the place that if he allowed religious services to take place there he should turn him out, and the tenant was obliged to send word that he should lose the place if he allowed them to preach there. God had, however, since miraculously changed affairs altogether: the landlord was turned out, and they now had the place. (Hear, hear.) That was but a single illustration of the things they frequently met with here and there. They sometimes heard of persecution; and without any exaggeration, he would say that a most refined, subtle, quiet, continuous, sapping persecution was going on in many of the countryplaces of a most implacable and bitter nature, but without the dignity of the persecution that sent some of their fathers to the stake. (Applause.) It was impossible to hear of these things without feeling how serious a disadvantage it was for those Evangelists who were pursuing their labours in those sparsely-populated districts where they had to contend with them. This ought to stimulate them in their determination to render them increased support, on the principle that the strong should help the weak.

Having referred to the extraordinary revolution in political opinion that was going on around them, he hoped that when they saw others abandoning their principles they would stick more closely to their own.

As surely as they were living, there were forces now at work which would continue to work with greater potency from year to year, until the cry would go forth from the people of England, "A religion which cannot support itself is not worth supporting." (Applause.) They believed that religion could support itself. (Hear, hear.) If any man, relying on his own strength, was dispirited with his work, and came to him with fear and trembling, saying, "Help me, or I faint," he should say to such a man, "Faint, then; and the sooner the better." (Laughter.) What they must do was, to rely more upon Divine aid, wait upon the Lord, and renew their strength so that they might "run and not be weary; walk and not faint." The great condemnation of the Established Church was this, that it relied too much on human effort, and not sufficiently on the inherent force of Divine truth. Of all clergymen of the Church of England who were faithful to their work he would say, "God bless them and their work"; and he would also say, "God bless every bishop and archbishop." (Laughter.) But he also said that it would be one of the happiest days that ever dawned on this country, wondrous as its history had been, when religion should rise up in its heaven-born majesty, and, casting away from it all State crutches and protection, should say, "I am a thing of heaven, and can walk, God with me, without the help of man." (Loud applause.)

A vote of thanks to the chairman was carried with acclamation, and the meeting closed with the benediction.

SUSSEX HOME MISSION.

On Thursday, May 23, the half-yearly gathering of the Sussex Home Mission was held at St. Leonard's Congregational Church. In the morning a meeting of the delegates was held. In the evening a public meeting was held in the church, Thos. Spalding, Esq., in the chair; and amongst those present were the Revs. R. Hamilton, V. Pryce, and S. England; the Rev. A. Foyster, Eastbourne; the Rev. H. Rodgers, the Rev. E. Pike, the Rev. E. Patterson (Presbyterian), the Rev. W. Porter, the Rev. H. Stewart, the Rev. A. Reed, and the Rev. James Griffin. After prayer had been offered by the Rev. E. Pike, the chairman said the agency employed by the Sussex Home Mission was the plain preaching of the Gospel by simple-minded men, who went forth with the open Bible to men of their own stamp, telling them in unadorned eloquence the great things the Lord had done for them. He invited the zealous co-operation of his fellow-Christians in so great and good a work of love; for union was strength. The Rev. A. Foyster, Eastbourne, one of the hon. secretaries of the Mission, read a report, from which it appeared that a deeply interesting work was being carried on by the evangelists, eleven in number. The visits to families had been 30,236; the attendants at meetings, 35,646; and tracts given and lent, 21,659. The expenditure of the society was 1,062*l.* The Rev. R. Hamilton, the Rev. V. Pryce, the Rev. J. Patterson, the Rev. H. Rogers, the Rev. A. Reed, followed, appealing to the audience to unite and assist in the work.

THE IRISH CHURCH.—The Government will not oppose Lord Russell's motion for an inquiry into the Irish Church. The late division on Sir John Gray's motion in the House of Commons would have rendered a positive refusal to entertain the question in the highest degree impolitic; and, although some of the friends of the Ministry may think it too great a

concession, public opinion will ratify their acquiescence in the appointment of a Royal Commission to inquire into the whole subject.—*Sunday Gazette.* The Marquis of Clanricarde has given notice of an amendment to Earl Russell's motion on the Irish Church, fixed for discussion in the House of Lords on the 24th instant. The noble marquis proposes to add:—"And further praying for a return of the number of archbishops, bishops, other dignitaries, and parish priests in Ireland; also, return of the number of Presbyterian clergymen, specifying the number of those who receive aid from the *Regium Donum.*" In future debates on the Irish Church, one fact can hardly fail to be noticed—that is, the wonderful financial success of the voluntary system among the Roman Catholics of Ireland. In a new edition of his "Church History of Ireland," Father Malone tells us that, since the century began, more than 1,061,000*l.* has been spent on churches, nearly 3,200,000*l.* on convents and monasteries, 309,000*l.* on seminaries, nearly 15,000*l.* on hospitals and asylums, 300,000*l.* on schools managed solely by Romanists, and (just lately) 40,000*l.* "for a Catholic University." Besides all this, Ireland has in the last thirty years given 150,000*l.* for the Propagation of the Faith; besides swarms of missionaries as numerous as in the days of St. Columba, "the diocese of Cashel alone has sent out in sixty years 144 priests, 33 monks, 147 nuns; and the other dioceses in proportion." "Of the population," says Mr. Malone, "77.7 per cent. is still Catholic."

EPISCOPAL MALCONTENTS.—The Bishops of Worcester, Durham, and Carlisle have declined to attend the Pan-Anglican Synod. It is said that upwards of sixty bishops have accepted the Archbishop's invitation.

SUDDEN DEATH OF THE REV. DR. GIBSON.—The Rev. Dr. Gibson, Professor of Christian Ethics in the Presbyterian College, Belfast, dropped dead this morning at three o'clock at Adelaide-road, and in consequence of this melancholy occurrence the Assembly transacted no business. Dr. Gibson attended the meeting of the Assembly yesterday evening, and remained until after eleven o'clock. He left in his usual good health.—*Northern Whig.*

A PULPIT MISTAKE.—Last Sunday a local preacher connected with the Primitive Methodist persuasion was planned to preach at Elland, he residing at Huddersfield. Being a comparative stranger to Elland, he inquired the way to the Primitive Methodist chapel, but by some mistake he was directed to the Unitarian chapel. Arriving at the verge of time for commencing the service, he introduced himself as the preacher, requested to conduct the service for the day, and as the regular minister was away no particular inquiry was made, and the "local brother" mounted the pulpit and gave out a hymn. All went well until he came to prayer, which was of so fervid and evangelical a character that suspicion began to be aroused if some mistake had not arisen as to the preacher. At the close of the prayer he was asked where he was planned for, and he answered Elland Primitive Methodist Chapel. The mistake was at once apparent, and he was made aware of it. He of course descended the pulpit. The person who had been arranged to conduct the service had taken a seat in the body of the hall, imagining that he had been jilted.—*Leeds Mercury.*

WEST OF ENGLAND DISSENTERS' COLLEGIATE INSTITUTION.—The ceremony of turning the first sod of the contemplated West of England Dissenters' Collegiate Institution, at Fairwater, near Taunton, was accomplished on Thursday, in the midst of a storm of rain, by the Rev. N. H. Griffith, M.A., Principal of the College. The young collegians, numbering between 130 and 140, marched from the town to Fairwater, headed by their band. The intended building will cost 10,500*l.*, exclusive of drainage and other works, which, together with the purchase of the lands, will cost more than 20,000*l.* It will be situated in the midst of romantic scenery. Accommodation will be provided for 150 pupils, with room for 200 if needed. The schoolroom will be 65 feet by 30, and the dining-room the same size. The playground will be on the east side, where a stream of water runs, which will be forced to the top of the building, the superfluous water forming a bathing place. The entire length of the building will be 220 feet. The architect is Mr. Joseph James, of London; the builder, Mr. Davis, of Taunton. As soon as the ceremony was completed, the boys cheered lustily, the band struck up a lively air, and all marched back to Taunton.

ROYAL COMMISSION ON RITUALISM.—The *Gazette* of Friday nominates the Royal Commission to inquire into the conduct of public worship. The preamble sets forth that differences of practice have arisen from varying interpretations put upon the rubrics, orders, and directions, for regulating the course and conduct of public worship, the administration of the sacraments, and the other services contained in the Book of Common Prayer, according to the use of the United Church of England and Ireland, and more especially with reference to the ornaments used in churches, and the vestments worn by ministers at the time of their ministrations. The commissioners nominated are the Archbishops of Canterbury and Armagh, the Bishops of London, St. David's, Oxford, and Gloucester; Earls Harrowby, Stanhope, and Beauchamp; Lords Portman

and Ebury, Mr. Walpole, Mr. Cardwell, Sir J. Napier, Sir W. Page Wood, Sir R. Phillimore, Dr. Travers Twiss, Mr. J. Abel Smith, Mr. Beresford Hope, Mr. J. D. Coleridge, Mr. J. G. Hubbard, the Deans of Westminster, Lincoln, and Ely, and several others. The commissioners are empowered to suggest what amendments may be made in the selection of lessons to be read at the time of Divine service.

THE SOCIETY OF FRIENDS.—The several meetings connected with the annual assembling of the Society of Friends were brought to a close at the end of the week before last. The attendance was unprecedentedly large, and there was a noticeable sprinkling of American Friends present, who took part in the conversations and discussions. From the census of the society it appears that there were 6,474 males and 7,312 females, making a total of 13,786, being an increase of only 11 during the past year. The deaths had exceeded the births; the resignations nearly equalled the joinings; the disconnected were more numerous than the reinstatements, and the removals out of the yearly meeting were rather more than the removals into it. The minors admitted were 37, and the new converts from without 90. In addition to all these there were 3,582 habitual attenders not in membership, being 40 more than in 1865. The society was able to report favourably concerning its schools for the education of their own children. Education in the several schools had been raised to a higher point than it had reached since the latter half of the seventeenth century. During those fifty years they numbered no fewer than from 600 to 700 religious authors. The first half of the eighteenth century was a period of decline, but from the year 1760 until now the means of education had been both multiplied and improved, and were now so complete and ample as to leave room for the accommodation of pupils and students not members of the society. Many members of the society had again submitted to discharges on goods. There were 59 cases in Church-rates for 215*l.*, 211 in tithe rent charge for 2,433*l.*, and 21 of other descriptions for 63*l.* These were in England, and in Ireland the amount was 214*l.* The claims of temperance on Friends were earnestly taken into consideration. Mr. Samuel Bewley said that a meeting of 300 Friends, held that very day, were prepared to send a deputation throughout the society, but would prefer action being taken by the yearly meeting, in the form of a minute of sympathy with the movement against the drinking customs of the country. After a further discussion it was proposed that a committee should be named to prepare a minute expressive of the lively concern felt by the yearly meeting on this question, and this was agreed to. Mr. John Pease rejoiced in the mission of the society, especially in relation to Scripture-reading and Sunday-schools. Mr. E. C. May reminded the meeting that the early Friends looked for the general population embracing their views, and declared that he had himself been led to mix with religious persons of different persuasions, and had been instructed by all, especially the poor. Mr. A. Lucas denounced such wanderers as no Quakers, and called for more disownments if the society was to be kept pure. The proceedings of the yearly meeting were wound up by the adoption of a general epistle to those whom it represented. The largeness of the attendance was the subject of general remark. The meetings continued day by day for six weeks, and the subjects reviewed enabled the society to take a fair estimate of the state and prospects of Friends in England and Ireland; of the connections of the society with the colonies, with America, and different parts of Europe.

Religious Intelligence.

GROVE-ROAD CHAPEL, VICTORIA PARK.—This place of worship has been taken up by the London Baptist Association. The Rev. G. D. Evans, of Upton Chapel, Lambeth, has consented, at the invitation of the committee of the association, to become the minister, and will commence his labours there on Sunday, the 30th June.

CONGREGATIONAL CHURCH, TOLMERE-SQUARE.—This church, after trying vicissitudes, is giving unmistakable signs of revived energy. It was lately the scene of a reunion of an interesting character. Its former pastor, under whom the church was erected, came to London in May to obtain some aid for his new chapel in Glasgow, but abstained from asking help from his former charge, knowing that their circumstances must be still those of struggle. On learning this, the Rev. Mr. Simon and his deacons proffered their aid and prevailed on Mr. Guthrie to preach on Sunday, 19th May, for this end. The occasion was felt to be a very pleasant one on both sides; and the collection they made for Mr. Guthrie amounted to nearly 40*l.* This result is the more noteworthy, that the missionary collection occurred the Sunday before, and was larger by nearly half than on any previous occasion. Nothing could testify more satisfactorily to the cordial relations that subsisted between Mr. Guthrie and the church during their four years together of arduous and self-sacrificing effort.

OPEN-AIR MISSION.—The fourteenth annual meeting of this society was held on Thursday evening, the 6th inst., at Myddelton Hall, Islington. The members and friends assembled for tea at half-past five, and the public meeting commenced at seven. The chair was taken by Mr. R. N. Fowler. Prayer was offered at the commencement by the Rev. Henry Sharpe, Diocesan Home missionary, Hampstead, and

at the close by the Rev. James Ormiston, incumbent of St. David's, Islington. Mr. John Macgregor, hon. secretary, read the report, and Mr. G. Kirkham, secretary, the balance-sheet. Addresses were then delivered by the Rev. Robert Maguire, incumbent of Clerkenwell; the Rev. Samuel Manning, of the Religious Tract Society, the Rev. E. Petavel, pastor of the Swiss Church, Bloomsbury; Mr. William Anderson, from Toronto, Canada West; Mr. Robert Baxter, of Westminster; and Mr. Joseph Payne, Deputy-Assistant-Judge. From the report it appears that the society has ten auxiliaries, and of 150 voluntary preachers, chiefly in London. During the year, in addition to ordinary street preaching, the members and friends of the society have paid missionary visits to 65 races, 57 fairs, 4 executions and 26 other special gatherings, such as exhibitions, regattas, &c. During the same period 530,000 tracts have been distributed. The balance-sheet showed that the income was for the year was 516*l*. 18*s*. 9*d*., and the expenditure 496*l*. 15*s*. 9*d*., leaving a balance in hand of 20*l*. 3*s*.

BRADFORD, YORKSHIRE.—The Rev. J. S. Anderson, of Sion Chapel, Deptford, has accepted a unanimous invitation to become the minister of Trinity (Baptist) Chapel in this town.

LEYTONSTONE.—The Rev. J. E. Tunmer, late of Lymington, Hants, has received and accepted a cordial and unanimous invitation to the pastorate of the church and congregation worshipping in the Congregational chapel, Leytonstone, near London.

PORTLAND.—The Rev. W. W. Sherren, having received and accepted the very hearty and unanimous invitation to the pastorate of the Congregational Church, Portland, Dorset, has resigned the charge of the United Independent and Baptist Church, Lytchett Minster.

ONGAR.—A bazaar and fancy sale was held at the Congregational Church Schools in this town, on Tuesday and Wednesday last, in behalf of the funds needed for the improvement of the Chapel building. The schools were beautifully decorated for the occasion, and all the stalls bore witness that willing hearts and willing hands had been busily at work. The weather, however, was sadly unpropitious, especially on the second day, but notwithstanding this, a large number of visitors, and some very generous ones, were present, and the results were, all things considered, of a very satisfactory kind, the net proceeds amounting to £100.

QUARMBY OAKS, LINCOLN.—The foundation stone of a new Baptist chapel at this place was recently laid by G. Walker, Esq., of Longwood, in presence of a large assembly. After the ceremony had been gone through, the Rev. S. G. Green, of Rawdon, addressed the meeting. Mr. T. Hall said the cost of the chapel, including the land, was estimated to be 5,500*l*., including a school, and that the amount promised was 2,500*l*.. There was a good attendance at a subsequent tea and public meeting, presided over by the Rev. Mr. Cameron, the pastor, which was addressed by several ministers and friends.

WOMBWELL, NEAR WAKEFIELD.—The opening services of a new Congregational Chapel were held on Tuesday, when two sermons were preached by the Rev. W. Thomas, of Leeds, in aid of the building fund. The building is of the decorative style of Gothic architecture. It is built of freestone, which has been got in the neighbourhood. The building has accommodation for about 500 people, in addition to which side-galleries can be erected if needed. The contract cost is 1,675*l*.. The architects are Messrs. W. G. Habershon and Pite, London. The services were well attended by people from different parts of the district.

THEDDINGWORTH, LEICESTERSHIRE.—Interesting services were held in the Congregational chapel at this place on Wednesday, June 5. Last year the chapel was greatly altered, and 203*l*. was then raised towards the cost of the improvements. At the public meeting in the afternoon, the chairman, W. G. Smeeton, Esq., gave a statement, from which it appeared that about 65*l*. was still required. The meeting was addressed in earnest and practical speeches by the Revs. J. Aspinall, T. H. Carryer, W. Clarkson, W. H. Edwards, E. Hipwood, M. Shore, and M. Braithwaite, the pastor. The friends afterwards took tea together in the schoolroom. In the evening an excellent sermon was preached by the Rev. E. Hipwood, of Kibworth, on "The constraining love of Christ"; the introductory part of the service being taken by the Rev. W. Clarkson, B.A., of Market Harborough. Although the unfavourable weather prevented many friends attending, yet the services were successful in entirely removing the debt.

ROSS.—The memorial stone of the Congregational Church at Ross was laid on Monday, the 3rd inst., by H. O. Wills, Esq., of Bristol, in presence of a large concourse of persons, residents of the town and friends from a distance, and also several ministers connected with the various Congregational churches in the county. The Revs. J. Rees, of Rodborough, and J. O. Hill took part in the preliminary service, and the Rev. W. Young, B.A., of Gloucester, delivered the inaugural address. A financial statement, read by Mr. Wright, the secretary, showed that the new building would cost 1,903*l*., towards which 824*l*. had been promised. The Rev. Dr. Davies having given a sketch of the history of the old chapel in Kyrle-street, which dates back to 1662, presented Mr. Wills with a silver trowel, with which that gentleman proceeded to perform the ceremony of the day, accompanied with an appropriate address. The Rev. W. F. Buck offered the dedicatory prayer, and offerings were received on the stone amounting to 27*l*. 13*s*. 5*d*., including 20*l*. from Mr. Wills. There was afterwards a dinner at the Royal Hotel, at which Mr. Wills presided, and addresses delivered by Dr.

Davies, the Rev. W. Young, Mr. Bussell, Mr. T. Blake, the Rev. W. F. Buck, Mr. Lawrence, Mr. W. G. Ward, Mr. Roper, &c. There was afterwards a tea-meeting at the Corn Exchange, and in the evening a meeting took place in connection with the recognition of Dr. Davies. Speeches were delivered by various ministers of the neighbourhood.

CRAYFORD, KENT.—The services in connection with the opening of the new Baptist chapel here were continued on Lord's-day week, when the Rev. J. T. Wigner preached in the morning, and the Rev. E. T. Gibson, the pastor, in the evening. On Monday there was a public meeting, at which W. Olney, Esq., presided. Addresses were delivered by the chairman, Mr. Watson, the Revs. E. T. Gibson, Clement, Bailhache, Samuel Cowdy, of Walworth, Mr. J. Templeton, Mr. Whittaker, of Blackheath, the Rev. J. Arnold, of Plumstead, and the Rev. A. Sturge, of Dartford. The chairman stated that the estimated cost of the chapel was 1,300*l*., of which sum, prior to the first opening service, they had received 700*l*., leaving a deficiency of 600*l*.. The collections, after Mr. Spurgeon's sermons, &c., had amounted to 136*l*.. The debt stood at that moment, then, at the sum of 464*l*. 200*l*. would be lent by the Baptist Building Fund, and the remaining 164*l*., he hoped, would be promised that evening. Much to the surprise of all present, it was announced by Mr. Gibson that by payments and promises (to be fulfilled within a month) the amount had been fully made up, so that there was left now only the 200*l*. lent by the Chapel Building Fund.

BLANDFORD.—The memorial-stone of the new Independent chapel at Blandford was laid on Wednesday, June 5, 1867. Charles Jupe, Esq., of Mere, had kindly undertaken to lay the stone, but was prevented by illness from being present. In his absence the ceremony was performed by Malachi Fisher, Esq., of Blandford. An able and impressive address on Congregational Principles was afterwards delivered by Dr. Halley, of New College, in the British Schoolroom. The Rev. R. T. Verrall, B.A., of Poole, offered the dedicatory prayer. There were present the Revs. F. Beckley, of Sherborne; J. E. Drover, of Wincanton; John Keynes, of Wimborne, and other neighbouring ministers; but many were prevented by the weather from uniting in the engagements of the day. The plans for the new chapel have been prepared by W. J. Stent, Esq., of Warminster. The contract has been taken by Mr. Walden, of Christchurch, at 1,529*l*. 10*s*.. The chapel is to seat 450 adults. The school and class rooms will secure sufficient accommodation for the children of the Sunday-school, many of whom have hitherto been taught in the chapel. Subscriptions to the amount of about 800*l*. have been already promised by the congregation. The proceeds of a bazaar held on Wednesday and Thursday amount to 200*l*..

LEOMINSTER.—The new Congregational Church in this town was opened for Divine worship on Tuesday last week. The new building has been undertaken by the committee of the Bristol and Gloucestershire Congregational Union, who believe that few counties are more destitute of evangelical instruction than Herefordshire. The building is in the decorated style of architecture, and is adapted on the ground floor for 350 persons. Provision has been made for a gallery when required, which will accommodate some 90 more persons. The cost will be about 1,500*l*.. The committee of the Home Missionary Society very cordially united with the committee of the Bristol and Gloucestershire Union in recommending this most desirable project, and stated their willingness to cheerfully co-operate in helping to sustain an agent to promote the spiritual work. Amongst the contributors to the new place of worship are Mr. Morley, Mr. H. O. Wills, Mr. Sommerville, Mr. Handel Cossam, and other friends, at Bristol, and elsewhere. At the opening of the church last week, there was a full congregation, which included a number of ministers of the neighbourhood, and friends from Hereford and other places. The service was conducted by the Rev. J. J. Waite, Rev. Dr. Davies, and the Rev. S. Hebditch. The sermon was preached by the Rev. Dr. Brown, of Cheltenham, from Revelation xii. 10-12. A collection was made at the close of the service, which realised about 12*l*.. At five o'clock, tea was provided for the visitors from a distance in the vestry, and at half-past six a public meeting was held in the chapel. There was a fair attendance. Mr. W. Sommerville presided, and opened the proceedings with a speech explanatory of the steps that had been taken. He stated that there would be a deficiency in the new building of over 500*l*.; and that Mr. Wills and himself had consequently determined to divide between them the amount requisite to make up the deficiency by giving it upon loan, in the hope, by-and-bye, from the exertions of themselves, and of those who took an interest in that place, the debt might be got rid of entirely. They had had a promise from the English Chapel-building Society of a free gift of 60*l*. next year, and a loan of 200*l*. to be repaid in a certain number of instalments. The Rev. S. Hebditch, of Bristol, then addressed the meeting at some length; and he was followed by the Rev. J. O. Hill, Rev. R. G. Soper, Rev. W. Young, Mr. H. O. Wills, Rev. H. Gambridge, Mr. R. W. White, and Rev. J. J. Hartland, who announced that arrangements had been made for supplying the pulpit for some time.

It is understood to be the purpose of Jefferson Davis to set to work writing a book—giving a history of the secession movement, the Southern struggle, and his own adventures from December, 1860, to May, 1867.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending June 8, 1,166, of which 373 were new cases.

Correspondence.

UNION BETWEEN BAPTISTS AND INDEPENDENTS.

To the Editor of the Nonconformist.

DEAR SIR,—I have read with great interest and no less satisfaction the correspondence in your paper respecting the union of the two sister denominations of Nonconformists. There are so many real grounds of complaint against each and both that it is well not to overstate the facts of the case. An "On-Looker," with whom I am entirely at one as to what is desirable in our villages, seems to think that most of our small Baptist churches are in villages which also contain Independent churches. Is this the fact? In our Southern Association of Baptist Churches we have some fourteen village churches, but there is not a Congregational church in any one of these villages. I have no doubt but that further inquiry would elicit that our Association is by no means singular. In like manner there are villages in this part of the country which our Independent brethren occupy and work alone. Now, it is obvious that in either instance there must be many in these villages who surrender their denominationalism to a wise and Christian expediency, and that partial union to a large extent prevails. It is well known that Baptists in large numbers are met with in churches connected with the Congregational Union. I imagine that most of us Baptists are somewhat surprised at the prominence given lately to what appears to us to be a very small concession to Baptists. It has been resolved that the pastors of those churches in which eligibility to office is not affected by views about baptism may be admitted to the Congregational Union. Before me lies the "Baptist Manual" for 1851. I find in the list of churches then connected with the Baptist Union, the second church at Luton, under the pastorate of the Rev. B. Robinson, now one of the secretaries of the London Missionary Society. What the Baptists did many years ago, without imagining that they were doing a great and liberal thing, the Congregationalists have done this year, with a flourish of trumpets as if they had won an important victory over denominational exclusiveness. Had the Union admitted pastors of Baptist churches, it would have far outstripped the sister Union, but limiting the concession to churches whose pastorate is as open to Pædobaptists as to Baptists, it has done no more than the Baptist Union has ever done. Cannot we go further than this? "On-Looker" has raised a practical question—May not Independents and Baptists unite in county association for the evangelisation of our rural districts? Though our trust-deeds—those Nonconformist Acts of Uniformity!—prevent real and honest church union, there is nothing legal or ecclesiastical in the way of uniting in "the work of our Lord" in our villages. Ritualism is mighty in the country, and the Establishment is strong in sparsely populated districts. Only by uniting its forces can Evangelical Dissent hope to maintain its own or to fulfil its mission among the agriculturists of England.

Praying, Mr. Editor, that your own large-hearted views of Church communion may prevail more and more!

I am, yours obediently,

CHARLES WILLIAMS.

Accrington House, Southampton, June 8, 1867.

To the Editor of the Nonconformist.

MY DEAR SIR,—You are no doubt aware of the decision, the all but unanimous decision, of the Congregational Union, during their recent sittings in May, to receive as members of the Union Baptist pastors of union churches; you are probably aware also that at a meeting of the Baptist Union, held about the same time, May 17th, on the subject being canvassed, it was denounced as "another little dodge of the Independents," and the axiom was laid down by more than one popular member of the denomination that the union of the two bodies was impossible.

Now, Sir, much as I admire the useful course those honoured brethren have pursued as ministers of Christ, I cannot allow myself to be implicated in an utterance like the one in question, which savours more of jealousy than of Christian manliness; nor can I admit, with the examples already so numerous in the land, and with the history of Dissenting churches before me, the truth of the proposition advanced.

It is true we are sore at the practical withdrawal of John Bunyan's Meeting-house from the denomination, and I will not affect such supreme indifference to denominationalism as to pretend I do not regret it. But if we have lost one church, we have gained others; if Bedford Meeting-house no longer belongs to the Baptists, Broadmead no longer stands on neutral ground; and, as a denomination, we should scarcely have had an existence but for the adoption of the union principle at first. But is it not to be lamented that jealousies of the kind should exist? There are not wanting those who think with me that the time is not far distant when the now despised union churches, which admit into their fellowship Baptists and Pædobaptists indiscriminately, will be the model churches of Christendom, and when, instead of coming cap-in-hand to seek admission into either Baptist or Congregational Unions, they will stand upon inde-

pendent footing, and by their faithful adherence to the essentials of Christian faith, their impartial administration of power and of funds, and their liberality with regard to all matters of Christian practice, will enlist the confidence of all the holiest and truest disciples of our common Lord.

We have but to notice the tendency of all new sects, both in and out of the Established Church, to be convinced of this. The Plymouth Brethren, and the "Broad" Church, no less than Dr. Pusey in his "Eirenicon," seek for comprehension—the comprehension of all true disciples of Christ, irrespective of denominational preferences. The truth is, men are wearied of denominations; and if a scheme can be propounded for uniting in one bond evangelical believers of all sects who do not receive State pay, I doubt not that it will combine the greatest number of individuals and communities, until, like Moses's rod, it has swallowed up all the rest.

Hoping you will allow me emphatically to say that I dissent in toto from the statements referred to, whether uttered at the meetings of the Baptist Union or elsewhere, I beg to remain,

My dear Mr. Editor, yours, &c.,

ROBERT K. BREWER.

Leeds, June 10, 1867.

THE CONFORMITY OF NONCONFORMISTS.

To the Editor of the Nonconformist.

SIR,—The letter of your correspondent, "Carey Tyso," in your last week's issue is one which should not be allowed to pass unnoticed; for if the assertions therein contained go forth to the world unchallenged and uncontradicted, a very erroneous estimate of Dissenters will be formed by all who chance to see his letter; and as I join issue with "Carey Tyso" upon all the charges contained in his letter, I trust you will allow me a short space in reply.

"Carey Tyso" says, "a glance at the architecture of modern chapels now called churches shows how closely the imitation of parochial buildings is followed." I deny altogether that in building our places of worship we are imitating parochial buildings. Dissent is not now what it was one hundred years ago, a poor, crushed, despised abortion. It is a power—a growing power—in the land, and Dissenters as well as conformists are men of taste and cultivation, and think that God may be as well worshipped in a beautiful structure as in a dingy whitewashed barn. The majority of the world is of opinion that of all the orders of architecture, the one most suitable for a building devoted to religious purposes is the Gothic. Our Church friends think so, and build Gothic churches; we think so, and build Gothic chapels or Gothic Congregational churches. As a boy is the subject of remark amongst his friends when he emerges from child's clothes and appears in a jacket and trousers, so Dissent, by putting on a garb more becoming to her age, is attracting the observation of her friends; and I venture to think that the change should be, and is, hailed with delight as a sign of growth and development. It would be just as reasonable to talk of the Churchmen imitating us because they sing the hymns of Watts and Doddridge, as to talk of our imitating them because we build Gothic chapels. "Carey Tyso" asks "if it is not advisable architecturally to indicate the character of the religion inculcated in our assembly-room for worship." I fail to see how this can be done to any extent; but I am content to believe that the smallest order of architecture, carried out in the narrowest style, would be the most suitable for a building wherein religion of the "Carey Tyso" stamp is inculcated.

The windows in our modern chapels are another source of grief to your correspondent. He complains that they are "meagre imitations of ecclesiastical structures." In so far as the imitations are meagre, I share his grief; but as a chapel is generally supposed to be an ecclesiastical structure, what more natural or more proper than that we should make the windows in them correspond with the general style of the building? Would "Carey Tyso" have us build chapels after the style of the Temple of Theseus, and light them by the aid of Gothic windows? Making windows opaque is certainly to be deprecated, but they may be coloured, and cast "a dim religious light," without in any way interfering with the comfort of those least blessed with powers of vision. As for the symbolism of triangles and crosses, it may be that in some minds certain combinations of lines are associated with certain ideas concerning the "eternal perfection of God, or the mysticism of the cross of Christ," and it may so happen that out of the thousands of combinations of lines to be made, those seen by your correspondent are so connected; he at any rate does not understand much about them, for he is obliged to have recourse to what is "said by those who profess acquaintance with such decoration." And that, Sir, I rather fancy is the case with most of us. We know little about the meaning of these crosses and triangles, and we care less. To have passages from the Scriptures painted on the walls of a chapel, such as are to be seen at Mr. Lynch's in the Hampstead-road, seems to me most proper; it was a universal custom among the early Christians in the East, and the remains of many inscriptions are to be seen in the ruin of their churches to this day. By all means have the extracts legibly written, so that "the ignorant and children" may read them.

Your correspondent says further, Sir, that "in the conduct of the services there are many indications of growing conformity." Conformity to what? To the Book of Common Prayer? I wish with all my heart that the Litany were said or sung in every chapel throughout the land every Sunday; a more beautiful service does not exist in the English language, not one more pregnant with the truths taught by our Lord Himself. Sir, we shall not cease to be Nonconformists by using the Litany, or any other part of the Church service that commends itself to us as good and beautiful; we cease to be Nonconformists when we recognise for one moment the right of the State to interfere one iota

with our undoubted right to worship God according to the dictates of our own conscience, our right to be free to pray and free to praise, as we think and feel, and when and where we deem right. Carey Tyso objects to the *Te Deum* being sung in our chapels, apparently because it is a plagiarism from the Roman Missal. Whether it is so or not, is a matter of complete indifference to me; it is the noblest poem of praise to God ever written, and if we have a service of song at all seems as suitable as any hymn. If we are to object to all good because it comes from a source we believe as more or less of evil in it, good bye to our chances of obtaining anything really good at all, for I take it an unmixed good is not to be found on earth. That utter blindness to, and inability to realise, any good in a religious system in which we don't as a whole believe, is one of the most pitiable signs of weakness and bigotry. "Carey Tyso" would do well to remember that Protestant Christianity is but a development of Roman Catholicism, and he might make a worse use of his time than in reading and thinking of the untold benefits bestowed upon the world by the Roman Catholic religion when it was the only form of Christianity in existence.

One word, Sir, in conclusion. For my own part, I can truthfully say that I believe the Nonconformist worship is nearer to the apostolic than to the Papal than it was twenty years ago. I believe that Dissenters, as well as other men—I may say more than other men—are more devout and more truly pious than they were twenty years ago, and as a natural result of this increased devoutness and piety there is an increased desire to "worship God in spirit and in truth," to worship Him as the Apostles worshipped Him. I fail to find in the New Testament any directions as to the style of chapels we are to build; but I read that Christ taught daily in the Temple at Jerusalem, and by His presence endorsed the fitness and propriety of worshipping God in a beautiful and elaborate structure. The great King David, with far less light than there is round about us at the present day, felt that it was a thing that ought not to be, that he should dwell in a house of cedar while the Ark of the Covenant of the Lord remained under curtains. We build our chapels to the glory of God, and shall we rest satisfied with rearing a poor paltry structure whilst we ourselves dwell in gorgeous mansions? The religion which dictates such a course of procedure begins at home, and stands a fair chance of ending there.

This occasional tirade against the beautiful in our chapels and in our worship must be expected as long as men will not look a little outside their own immediate circle; let them extend the circumference of their vision, and practise a trifle of charity, and we shall soon cease to hear complaints raised against places and forms of worship with which they may not sympathise, but from which others, with as great a desire to preserve intact the fundamental principles of Nonconformity, may and do derive great spiritual good.

I am, Sir, yours faithfully,

A BARRISTER.

Clifton, June 8, 1867.

To the Editor of the Nonconformist.

SIR,—As a thorough Nonconformist, who is anxious to progress with the improvements of the times in things optional, but not to deviate in truths essential, permit me to reply to your correspondent, Carey Tyso, by propounding a few simple questions.

First as to Nonconformist architecture.

1. Does your correspondent mean to assert that in the construction of places of worship, Nonconformists of culture and means are precluded by their principles from adopting such architectural modes, or combinations thereof, as may commend themselves as being in the best taste, and as adapted to their methods of worship?

2. If not, would your correspondent wish to preclude them from acting upon their best judgment, simply because in time past, when Dissenters were poorer and less educated, the Papists and Episcopalians monopolised the best styles of sacred architecture; or because a few persons, like your correspondent, give a preference to the Assembly-room, Exchange, or Hall of Commerce style?

3. If your correspondent had been concerned in the erection of a place of worship after the Assembly-room or Exchange model, would it not be erroneous and uncharitable to quote the style of the building as indicating on the part of the worshippers a conformity to dancing and balls, or money-making and barter? And is it not equally uncharitable to describe those who approve a different architecture as "aping the Church," "imitating parochial buildings," &c., &c.?

4. As to the means of distinguishing externally the buildings of one denomination from those of another, would not the suggestions of your correspondent lead to conformity in architecture for each sect, and would not this indeed be a strange "Conformity of Nonconformity"? Is it much trouble at present to inquire before entering, or to use one's eyes by reading the name of the denomination, which is nearly always affixed to some conspicuous part upon the exterior of the building?

5. Upon attending the worship in our most attractive Nonconformist churches, has your correspondent been able to detect as taught or preached therein any of the false doctrines or heresies of the Churches of England or Rome, and from which Nonconformists dissent? and if there be any Nonconformist teachers who seem doubtful in their teaching, are they to be found amongst those who have been instrumental in erecting our noblest churches elsewhere?

A question or two as to modern changes in worship.

1. Do Nonconformist principles tie up Dissenters to any uniform mode of service?

2. If not—admitting freely that Nonconformists, by reason of their greater freedom, are better able to construct methods and forms of worship than any State Churches—is it not yet probable that the combined wisdom of all Christian bodies may in the past have produced something, even from Papists and Churchmen, worth the adoption of Nonconformists? and if so, may we not approve the things that are most excellent, whilst eschewing all that are bad?

3. Is there any sound reason why chanting may not be practised as well as singing, or why those in a congregation who can sing from notes should not do so, or why they should not, some of them, sit together as a choir to help and lead the rest? and is not any objection thereto too often as unreasonable as those of some good

old-fashioned, ignorant people, who complain that the hymns are not given out a line at a time, because they can't read, and are resolved never to learn to do so?

4. Did your correspondent ever know of a rapid advance in matters of art, without some absurdities and excrescences intruding themselves during a transition process? and are not the embellishments to which he objects the small exceptions, rather than the general rule? and may not the further advance in the taste of their authors be reasonably expected to lead to their gradual disuse and removal?

A candid answer to the above will, Sir, I think, establish the following propositions:—

1. That Dissenting Nonconformity has during the last twenty years made amazing strides in everything good, art and literature included, and that all Nonconformist operations, and especially those connected with art, have shared in the improvement.

2. That Dissenting principles have taken firmer root with the rapid increase in the wealth and influence of Nonconformists, and that they never exercised so great an influence as at the present time.

Let your correspondent visit the Established Churches of England, and amidst much that is good he cannot help also hearing much that is evil. From either High, Low, or Broad Church his ears may listen to rank Popery or semi-infidelity, and his eyes may be pained by High Ritualism acting out upon the stage its presumptuous blasphemy. Leaving these, let him enter any number of the most elegant structures that modern Nonconformist zeal has erected; and, although the buildings and services may differ vastly for the better from those in which our ancestors indulged, yet in prayer, praise, or preaching he will find the same truths and doctrines set forth as our forefathers preached a hundred years ago—a powerful proof of the power of Christ to preserve His Church from error, when free from the unholy hands of State control, and an encouragement for the adoption by the Church of entire freedom in architecture and everything else affecting its worship, provided such be consistent with the unity of the Spirit and the bonds of peace and truth.

I am, Sir, yours, &c.,

Thornton-leath.

J. S.

THE LATE REV. JOHN CLAYTON.

To the Editor of the Nonconformist.

SIR,—Kindly afford me space for a few lines of explanation, rendered necessary by one paragraph in the critique of my volume on the Clayton family, in your last week's paper.

As a usual thing, I am quite sure that replies to criticisms on books are best withheld, and, had the paragraph in question reflected only on myself, I should not have written a line. But I am desirous to roll away the reproach which the writer has cast upon the name of the Rev. John Clayton, and which I am sure he would not have done, had he known the real facts of the case. He says:—

"In only one instance do we find anything positively forbidding in their lives. This occurs with John Clayton, jun., Mr. Aveling's memoir of whom concludes with a tabular statement of his subscriptions, donations, and contributions, principally in the interest of Nonconformity, during forty-five years of his ministry"; and this list, we are informed, was written in John Clayton's "own hand." The document begins, "Amount of my subscriptions, &c., and ends 'Not including sums obtained by collections, but sacrifices from my income and private property.' That a man should sit down, at the end of forty-five years' ministry, and deliberately make out such a list in all its details, with an obvious view of publication! (The italics are mine.) Mr. Aveling, however, does not seem to see its disgrace."

Now, Sir, let me say I am perfectly certain Mr. Clayton never dreamed of the publication of this document. He was far from solicitous that there should be any memoir at all—on the contrary, objected to it—except one of his father, and certainly did all he could to prevent one of himself; for, as I intimate in the preface, he destroyed, or gave orders for the destruction of, almost all the memoranda of eighty years. The paper in question was found among a mass of private documents, which were simply of a purely family character, and which were handed to me, without any specific remembrance on the part of the lender, of their contents.

More than once I laid aside this list out of the manuscript of the volume, hesitating to print it, lest the very charge which has been brought against Mr. Clayton should be made; but as I knew that things not the most generous had been said, both before and after death, concerning the liberality of the Claytons, I thought I should be offering some reply if this statement were given.

It is doubtless a matter for consideration whether I have exercised the soundest judgment in printing this paper, and I must be content to bear the charge of unwisdom in so doing; but I do not feel it right that my departed friend should lie under an imputation he does not deserve.

Believe me, faithfully yours,

THOS. AVELING.

SALE OF INTOXICATING DRINKS ON SUNDAY.

To the Editor of the Nonconformist.

SIR,—As the advertisement headed "Sunday Liquor Traffic," asking that petitions may be sent in to support Mr. J. Abel Smith's measure, is calculated to mislead many who do not understand the provisions of the bill, will you allow me to impress upon those interested in the suppression of this great evil, that Mr. Smith's bill provides for the opening of all public-houses for three hours and a half on the Lord's day, and permits the sale throughout the whole day in any eating-houses or places where other refreshments are supplied. And should this bill pass the second reading, an amendment will be proposed in committee extending the present restrictions to the whole of the Lord's day: it is therefore desirable that all petitions should ask no less than the extension of the present law to the whole of that day.

Yours truly,

Manchester.

E. S. ROGERS.

CONFIRMATION—A MOCKERY, A DELUSION, AND A SNARE.

To the Editor of the Nonconformist.

SIR,—I am living in a south metropolitan parish which, happily, has not many poor persons within its

boundaries, but the few we have are just now running the gauntlet, or are subject to a priestly terrorism in reference to the subject of confirmation. With an assiduity worthy of a better cause, the Church emissaries are plying the poor with cajolements and threatenings as may best seem to suit their individual cases, as to the horrible evils attendant on chapel-going, and the unspeakable blessings ensuing upon adhesion to the mother church, but especially on submission to the apostolic (?) rite of the laying on of hands or confirmation.

No doubt the like is being done in many other metropolitan, suburban, and country districts, and the question is, how best to meet the evil, whether by public protest or the circulation of information in a more private way by means of tracts; if by the latter, we need some publication suited to the times, because, if I remember rightly, the current tracts on confirmation, as seen from the Nonconformist point of view, argue the case from the Prayer-book standpoint, whereas the tracts, instructions, and catechisms being circulated in our locality appear to be the work of a "Committee of Clergy." Here is the first query and answer in the "Catechism on Confirmation" edited by such a committee:—

Q. What is confirmation?—A. Confirmation is a rite ministered by the bishop, who lays his hands on those that have been baptized, and confers upon them thereby the gift of the Holy Ghost.

Now this is a claim to supernatural power, which, with all its faults, the "Order for Confirmation" in the Book of Common Prayer nowhere makes. There is a reference in the Catechism to Acts viii. 17 and xix. 6, but what the passages referred to have to do with the matter of such episcopal assumption it is difficult to determine. It is manifest, in the first case, that much discrimination was used, for Simon had not the power conferred upon him, while in the other instance the gift imparted was manifestly miraculous; and to say nothing else, it is indeed comparing the little with the great, to claim for, say Colenso, or my lords of Salisbury or Exeter, or other bishops that might be named, equal power with Peter, Paul, and the other apostles, who were men who hazarded their lives for the truth, while their so-called successors occasionally accept no inconsiderable stipends from the national exchequer, and live luxuriously while undermining, as far as they can, the divine foundation.

The second query in this clerical catechism is:—

Q. When was confirmation instituted?—A. It was probably one of "those things pertaining to the kingdom of God" which the Lord taught His Apostles before the ascension. Acts i. 3.

This is a remarkable assumption, for might not a Mormon, or a follower of Johanna Southcote, or a disciple of any "ism" or "ology" out, work upon the same probability? If not, why?

We have another reply to an inquiry which would have startled the Apostolic author of the Hebraistic epistle had he heard it.

Q. Were the Samaritans the first persons who were ever confirmed?—A. No, for St. Paul calls confirmation one of the principles of the doctrine of Christ. Hebrews vi. 1, 2.

But the word in the passage quoted is not "confirmation," but "the laying-on of hands," which the Apostle says they were to "leave"; if, however, confirmation be meant by the words, were the sacrifices confirmed when hands were laid upon them? or where is the notification to be found in Scripture that such laying-on of hands was in confirmation to be the initiating rite into the Church? Peter does not mention it, though he mentions the fact of the outpouring of the Holy Spirit upon all who should repent and be baptized in the name of Jesus (Acts ii. 38). When the same Apostle was preaching in Cornelius' house to the first Gentile congregation, while he was speaking (not after confirmation, of which we hear or read nothing) the Holy Ghost fell on all them that heard the Word, and the Apostle didn't even baptize them, but "commanded" them to be baptized, by whom, even, we know not (Acts x. 44-48). Paul said nothing about confirmation to the gaoler at Philippi when he was converted; in fact, the word only occurs, I think, twice in the Scriptures, and not then in any way as associated with such a rite as now goes by the name (see Phil. i. 7 and Hebrews vi. 16). So that the probability insisted upon is all the other way, for surely if the Saviour had deemed it so important a ceremony as it is made by the Episcopalian sect, He or His followers would never have left it to assumptions and inferences, but it would have been commanded in as plain terms as repentance, faith, love and hope.

It is also asserted by the Catechism that in the doctrines of baptism and confirmation we have a little and a big salvation, or an incomplete and a complete redemption, as will be seen by the following:—

Q. How are Christians made strong by confirmation?—A. By the power of the Holy Ghost given in the laying-on of hands. Acts viii. 17. Q. But has not this already been done for us in baptism?—A. Only partially. In baptism the Holy Spirit makes us Christian. 1 Cor. xii. 13; Tit. iii. 4. In confirmation He strengthens us that we may become perfect Christians.

We gather, however, from a further question and reply that this double-done work is not perfect after all, though it has just been asserted to be so. Hear the witness:—

Q. Do you mean that baptism and confirmation are all that God does for our souls?—A. Certainly not, but baptism and confirmation together form one complete part of His work in us.

We are further told that confirmation imparts to the recipient the seven-fold gifts of the Spirit, the spirit of wisdom, understanding, counsel, ghostly strength, knowledge, true godliness, and holy fear.

It certainly must astonish some of the young folks, and country bores especially, to think that they possess such marvellous acquirements; their friends and acquaintance will be equally at a loss to discover the facts. I wonder how many of the "Northmoor" worthies have been confirmed. But then some people have strange ways of showing their gifts. In many, if not in most country parishes, confirmation-day is a day of sin and shame, of dissipation and thoughtless indulgence, in which sometimes the parochial authorities unblushingly share—scenes sometimes ensuing which indicate anything rather than the seven-fold favours blasphemously claimed to be imparted by episcopal hands.

In "Tracts on Church Principles," No. 10, we are told, pp. 5, 17, "The notice sent by the bishop (about

confirmation) is a call to you from God." In the same tract there is rather an unfortunate type of confirmation, pp. 9, 10, 11. The typical act is that of the children of Israel at Mount Sinai after their baptism in the cloud and in the sea. Much as I hate this scarcely mitigated Romanism of the "Bulwark of Protestantism," I hope the after-fate of the confirmed ones will be happier than that of those "whose carcases fell in the wilderness."

Pp. 11-13 has a brief dissertation on the holy covenant of baptism, which is said to consist of *three infinite blessings*. "We are made members of Christ, children of God's family, and inheritors of the kingdom of heaven." Now, how confirmation can add anything to *infinite blessings* of this kind it is hard to imagine, but the men who write such unscriptural nonsense know the character of the people who for the most part will read it—dupes who have been trained to implicit reliance on the dogma of the sacred character of priestly power and authority; but how even such as these can stultify their reason by submitting to such halting logic as is here presented, it is painful in the extreme to think of.

We are favoured on page 14 with the marks of a true Church—it is "one holy, Catholic, and Apostolic." Such sweet and harmonious unity as is exhibited by the Church of England at the present time, is the best comment on the assertion of uniformity as applied to it. The High-Church, the Low-Church, the Broad-Church, and the go-betweens or amalgams, present such an unbroken front to the foe that must be for Satan and his emissaries the pleasantest thing possible. So much for the Church being one. Its holiness cannot be more fully seen than through a pair of simoniacal spectacles, or while standing by the auctioneer's block as that righteous functionary is selling the chair and table, &c., of some non-Church-rate paying victim. The manifest self-denial of clerical dignitaries in the matter of service and pay, their righteous regard for the proper distribution of charities to their own sect, when the advantages were intended for an entire people, or primarily for Roman Catholics, their fondness for keeping their word, to say nothing of their oaths, and for never dealing with language in a non-natural sense,—all these and many other things stamps Episcopacy with such indelible marks of superlative innocence, that to deny the second claim of holiness would be very sad, if not positively immoral. We may safely leave the Church's Catholicity (in the sense of Tract No. 10) to be settled by the Greek, Arminian, and Roman Churches before we inquire as to the universality of British Episcopacy. While we may, perhaps, admit apostolic succession through the line of Jude, not the writer of the epistle, as being emblematised by the fondness of many of the claimants for the honour of bearing the (offertory) bag and what is put therein.

Of course we are treated to the old old story of none but "we" should minister; the tract says, "This is the only way (unbroken apostolic descent) that is sanctioned by Divine authority, by which any one can now minister in sacred things." The assertion doesn't say in so many words, "Let not him that heareth say, Come," but that's what it means. It does not, for decency's sake, give the lie direct to the Parable of the Talents, the Saviour's description of the last judgment, and the assertion of Peter, "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God" (1 Pet. iv. 10). But the substantial effect is the same. It is the offering of butter in a Laud's dish, by those who would nail to the earth the head and the heart of freedom of worship and liberty of thought.

Dissenting meeting-places must be sad localities, for, notwithstanding the infinite blessings of baptism, and the super-infinite advantages of confirmation, and the ultra-super-infinite good of attendance at Holy Communion (without attendance at which the former ceremonies are as nothing), it would be very "wrong," "inconsistent," "breaking the obligation of your confirmation," "transgressing the plain commandments of God," &c., "if ever you go into the meeting-houses of the Dissenters," for "the sects are all separated from the Church," "they are all charged with the sin of making divisions," and are all "living in the sin of schism." So says Tract No. 10, pp. 14, 15. It does not say, "What will become of the Head of the English Church, our beloved Queen, who in Scotland is a Dissenter, and hears a Dissenting preacher, who was proclaiming the everlasting Gospel in a conventicle under the shadow of Buckingham Palace." The plain command "alluded to is not, however, an addition to the Decalogue, or a supplement to the new commandment of Jesus, "Love one another"; but is given in a reference to Heb. xiii. 17. But what the passage has to do with the English Church, or Puseyite pretensions, is rather hard to discover.

An ordinary Christian would imagine that the best way to understand anything referring to our spiritual life would be to read, meditate upon, study, and carry out the teaching of God's Word; but according to "Instructions about Confirmation," a third pamphlet now being sent about, it is "to study" diligently the four offices in the Prayer-book—viz., of Baptism, the Catechism, of Confirmation, and of Holy Communion, and to consider their connection with each other."

"The Church, as a careful mother, having once received her children, never loses sight of them." (Marvellous ubiquity!) "Thus our baptism makes us Christians, and then hands us over, as it were, to the Catechism, to be instructed in what a Christian is, and in what is required of him." So that it is not "Search the Scriptures," as Jesus said; and Paul, according to this notion, ought to have written to Timothy, "From a child thou hast known the holy [Catechism], which is able to make thee wise unto salvation, &c." "All [Catechism] is given by inspiration of [Pusey], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect." It is a most blessed thing, in the midst of such soul-destroying delusions, to know, with Peter, that we have a more sure word of prophecy than any Catechism, whereunto we do well to take heed as unto a light that shineth in a dark place, and then we shall see our way right clear out from Catechisms and Sacramentarianism, and semi-Romanism too.

We have yet another idea that should not be lost, but should have all the attention paid to it that it deserves; it is that, in addition to its other excellences, Confirmation is a kind of "Jack of both sides," for, says the "Instructions," "Having learned the Catechism, we are led on to Confirmation, which at once looks back to our Baptism, and forward to our Communion, stand-

ing between these two." So that here we have the original, I suppose, of Mr. Facing-both-ways in "Pilgrim's Progress." Does it never strike these sticklers for the rite, that just as Jesus was explicit enough in the doctrines of Baptism and the Lord's Supper, so would he have been in Confirmation, had it been at all necessary. Indeed, this two-faced principle, looking backward and forward at one and the same time, has nothing Divine or Scriptural about it, and instead of looking at or helping Divine ordinances, fixes its gaze on priestly pretensions and superstitious ignorance. And therefore Confirmation, to say the very least of it, is but a mockery, a delusion, and a snare.

There are yet some other helps to Puseyite piety to which I may direct attention, if you will kindly grant me space, in another paper; but I do think that we should be on the alert, for the enemy is swiftly sowing tares among us, and if we could only have a terse tract, or striking poster, to warn the people against the implicit reception of these and other unscriptural dogmas, or by the holding of public meetings, at which some of our most able men might combat the delusions now being so widely disseminated, real good would be done. Whether or no, whether men would hear or forbear, our consciences would be clear. If we faithfully do our duty to ourselves, the Church, and the Saviour, we may very safely leave the issue in the hands of the Holy One who inhabiteth eternity.

Yours respectfully,

GEORGE M. MURPHY.

Finchley-road, S., June 1, 1867.

WAR OFFICE AND VOLUNTEERS.

(To the Editor of the Nonconformist.)

DEAR SIR,—Pray raise your powerful voice against the intrusive interference of the War Office in the presumed action, exhibited in a circular, issued from the War Office in connection with the procedure of volunteers in the repression of public assemblies. It seems to be simply an attempt of the law officers of the Crown and of Mr. Disraeli to prop up the Chancellor of the Exchequer's daring assertions on the right of martial law authorities doing what they like under martial law; it seems as if they wished to deaden the force of the noble address of the Chief Justice of England on martial law and its bearings on the community.

It is quite time that the hands of the War Office should at once be made to cease to handle the law in regard to the action of the freemen of Britain, the volunteers of our country. The people of England want law from the law explaining bodies, not from the War Office.

Petition Parliament; let every friend of freedom do his duty.

Yours sincerely,

JOHN EPPS.

I send a copy of petition I have forwarded to Mr. Torrens.

"To the Honourable the House of Commons of Great Britain and Ireland, in Parliament assembled.

"The humble petition of the undersigned humbly sheweth,—

"That your petitioner has read the luminous statement of the Chief Justice of England on martial law in its bearing in regard to the late proceedings in Jamaica, and subsequent thereto, has read a circular issued by the War Office, which that office has presumed to put forth, without the authority of your honourable House, in which they venture to declare as legal courses of procedure, which your petitioner believes would be destructive of all law, and would be subversive of all law and ultimately of the rifle corps itself.

"Your petitioner prays your honourable House to adopt steps to render null the presumed and the injudicious interference of the War Office, and your petitioner as in duty bound will ever pray."

89, Great Russell-street, Bloomsbury, W.C.

June 11, 1867.

Parliamentary Proceedings.

HOUSE OF LORDS.

CONSECRATION OF CHURCHYARDS BILL.

On Thursday, on the motion for going into committee on this bill, Lord REDSDALE said the Bishop of Oxford had on Tuesday last given notice of an amendment to the effect that the preamble of the bill should be left out and an entirely different set of clauses introduced. (A laugh.) Now, that amendment, in reality, amounted to a new bill, and it was not, in accordance with the rules of the House, open to the right rev. prelate to move on going into committee on a bill to substitute another for it.

Lord PORTMAN thought the difference between the two bills was so great that it would be better to go into committee on the bill of the noble lord, and make such amendments in it as might be necessary. If that course were not adopted, it would be advisable, in his opinion, that both bills should be referred to a select committee.

The Earl of DERBY said that the bill of his noble friend proposed that the consecration of the additions to churchyards might be effected by means of writing under the hand of a bishop, while that of the right rev. prelate would render the presence of the bishop within the churchyard necessary. That was the chief difference between the two measures, and upon the question of expense they were, he believed, nearly identical. The best plan to adopt under the circumstances was, in his opinion, that the bill of the right rev. prelate should be read a first time, and that the further stages of the two bills should be postponed until after the recess, when it might be determined whether it was better that they should be referred to a select committee, or that the whole question should be disposed of by the House itself. He wished, he might add, to lay on the table a clause which he intended to move whenever both bills or either of them went into committee, and the object of which was to provide that no religious ceremony should be invalid which took place between the

making of any alterations which might render, for instance, the removal of the communion-table in a church necessary and the reconsecration of that portion of the church. After the alterations were completed a considerable time might elapse before it would suit the convenience of the bishop to perform the act of re-consecration, and the services would in the meantime be put a stop to unless some such provision as that which he suggested were introduced into the bill.

The Bishop of OXFORD stated that the bill which he had introduced had been drawn up by himself after consultation with his right rev. brethren, and before Convocation knew anything of the matter.

Lord REDERDALE said he was not desirous of forcing his opinions upon others, but he had thought that the question was one which ought to be raised, and he was glad to hear the course which the right rev. prelate intended to pursue. He would also suggest that attention should be given by Convocation to the expediency of making the fees upon consecration uniform in all dioceses. He would now move that the order for going into committee be discharged.

Lord STANLEY of Alderley objected to the doctrine countenanced by the noble lord, and protested against their lordships affording any sanction or encouragement to the proceedings of Convocation.

The Duke of Buccleuch thought that Convocation had as much right to express an opinion on any matter as the Corporation of London, or any other body. Indeed, the House was on many occasions indebted to Convocation for ascertaining the opinion of the clergy. He thought, with reference to the bill before the House, that the matter was one which might be regulated by the right rev. prelates themselves without legislative interference. The large expenses which were complained of arose, however, in many instances, not from the fees, but from the charge for conveyance.

The Archbishop of CANTERBURY said that he proposed to lay on their lordships' table on the following day a bill for assimilating the fees payable on consecration throughout the various dioceses. (Hear, hear.)

The order for going into committee was then discharged, and the Bishop of Oxford's bill was read a first time.

Their Lordships adjourned at a quarter to six o'clock.

On Friday, the business disposed of was but formal, and at the close of the sitting the House adjourned until Monday next.

HOUSE OF COMMONS.

OXFORD AND CAMBRIDGE UNIVERSITIES EDUCATION BILL.

On Wednesday, Mr. EWART, in moving the second reading of this bill, said that the object of his motion was to open the Universities to students without obliging them to be members of such Universities—in fact, to introduce the system practised in Germany and in Scotland. This also was the ancient system adopted at the Universities of Paris, of Bologna, and in England. The hon. member entered into historic details in support of this statement. The advantages which he anticipated as likely to spring from the measure were the expansion of the system of free competition, the participation by poor scholars in the benefits of University education, the calling out of native genius, the introduction of new subjects of study, and the establishment of a cheaper educational system at the great seats of learning. Of course, not being members of any college, such students would be non-resident in college. To the objections that might be urged against non-residence, on moral and religious grounds, the hon. member pointed triumphantly to the German and Scotch Universities, where the practice was allowed without giving rise to the evils complained of.

Mr. B. HOPKINS, in moving the rejection of the bill, argued that it was reactionary, and was not required for the rich, whilst it would not work beneficially for the poor student. The argument in its favour which rested on the practice in the German Universities, the hon. member disposed of by referring to the testimony of travellers who had written and who declared that, socially and morally, the German system was unsuited both to English ideas and English habits. But the hon. gentleman saw a positive evil in the bill, which he warned the House might be worked for the benefit of the rich, whilst young men with expensive tastes, desirous of enjoying University society without submitting to the restraints of discipline, would be the first to avail themselves of it to come up to Oxford or Cambridge, not with a view to laboriously earning a distinguished position, but to set a bad example.

Mr. POWELL objected to the bill because it made no provision for discipline, took no security with regard to the age at which students may be admitted, and would even allow women to matriculate.

Mr. NEATE supported the bill because it would open the door wider to the middle and lower classes. He suggested that the bill should be referred to a select committee.

Sir W. HEATHCOTE urged that the best mode of extending the benefits of University education was now being considered by the most active minds of both Universities, and that before they had worked

it out it would be unfair to press a compulsory measure upon them. Personally, he believed that all the necessities of the case might be met by the system of private halls and licensed houses, and the largely extended educational scope of the great public schools.

The bill was supported by Mr. EVANS, Mr. Serjeant GASELNE, and Mr. FAWCETT, who concurred in the suggestion of its reference to a select committee.

Mr. SELWYN pointed out that at Cambridge at least the bill was unnecessary, as every M.A. (and an M.A. there was not necessarily a member of the Church of England), with the leave of the Vice-Chancellor, could receive undergraduates in his house without the necessity of a connection with any college. As a proof of the genuine desire of the University authorities to extend the benefits of University education, he mentioned the part they had taken in the promotion of middle-class schools and the local examinations.

Mr. LOWE pressed the House to read the bill a second time, as there was little chance of the Universities doing anything of themselves, for they had had this subject before them now for two years. He grounded his support of the bill chiefly on a contrast of the magnificent endowments of the Universities and the ridiculously small number of persons who were admitted to compete for them; and on the necessity of doing something to open the Universities to a poorer class of scholars.

Mr. HENLEY objected to reading the bill a second time unless some inquiry had been made into the propriety of its principle.

Mr. GLADSTONE said the bill left the consideration of the discipline to the authorities of the Universities. The object of the bill was this:—At both Universities there were statutes preventing the admission of any person who was not at the same time to be admitted as a member of some college or hall, or private hall, and also preventing colleges or halls from admitting persons except upon certain conditions of residence within the halls. The bill would annul those prohibitory statutes, leaving it, however, to the University authorities to say what conditions should be imposed in their stead, and what discipline should be applicable to persons who were not members of colleges, and did not reside within the walls. His right hon. friend (Mr. Lowe) had spoken with approbation of the system at Cambridge; but he was bound to say that the adoption of that system at Oxford would not satisfy the necessity of the case. In both the Oxford and Cambridge University Acts Parliament recognised the necessity of providing a supplement to the college system by the establishment of private halls. In 1854, in the case of Oxford, and in 1856 in that of Cambridge, Parliament recognised the insufficiency of the existing college system. They recognised it in Oxford, where lodging in the town was not allowed till after twelve terms of residence in college; they recognised it also in Cambridge, where lodging outside the walls of colleges prevailed. But the private hall system had entirely failed. Was it unreasonable now to go a step further in order to meet a deficiency which had been acknowledged, though the attempt to supply it had failed? The University Acts allowed duly qualified persons to open private halls for the reception of students, and such persons were to guarantee the discipline of the students. As this provision was substantially a dead letter, why not allow young men to be received into other residences in the University for the purpose of partaking of its instruction, leaving it to the University to devise a system of discipline applicable to such a state of things? Let them take in this question in its full breadth. So far from not being urgent in point of time, it was to be apprehended that, unless real progress was made in the system of University education, in some two or three years, when perhaps, a more active spirit would pervade our legislation, measures much more stringent and elastic than many of them desired would be adopted. (Hear, hear.) He would assert, without fear of contradiction, that there never was a time when, looking to the number of persons requiring a University education, so little had been done by the Universities to promote that object. (Hear, hear.) There never was a period, certainly since Oxford became a University, in which it had done so little for the poorer classes. (Hear, hear.) There never was a time when so large a proportion of the clergy were educated outside the Universities. (Hear, hear.) And what was the position of the medical profession? Why, the merest fraction of them were educated there. And, as regarded the law, was the hon. member for Cambridge satisfied? How was the bench of this country constituted thirty years ago, and where were the Cambridge men upon it now? (Hear, hear.) And, as for the mercantile and manufacturing classes, what means of access had they? Was it a desirable state of things that all these classes should be considered excommunicated from the higher education of the country? Was there not then the strongest necessity, if they wished well to the Universities, to look for means by which their work might be extended? There was one point which had not been touched upon in the debate, but which he believed lay at the root of the whole matter, and that was the preposterous length of the vacations at the Universities. A greater freedom of teaching, and a more ample use of the numerous and powerful staff of endowed fellowships for purposes of education during a longer period of the year, were absolutely necessary for the performance of the work. For all these reasons he would heartily assent not only to the second reading of the bill, but also to the proposal to refer it to a select committee, not for the purpose of ascertaining whether they had taken a right or a false step, but whether there were other provisions which ought to be added with the view of

giving the principles of the measure a more secure and permanent basis?

Mr. G. HARDY said that in 1865 a great body of the members of the University of Oxford assembled together to consider the best means of extending the benefits of the University. Distinguished persons attended, and committees were appointed to consider the subject, but it was not quite a year and a-half since they first met. A report had been presented to the general committee, and the subject was under consideration at the present moment. The University had taken the initiative to meet the necessities of the case, and were going on with their consideration of the matter. (Hear, hear.) When a change so grave was involved, the lapse of time was not a thing which the House should interfere with for the purpose of hurrying the authorities of the Universities to a decision on a point that so nearly affected their privileges. (Hear, hear.) He agreed that the necessity of the case was great, but objected to the bill because there was nothing in it to guide them as to the means of carrying out the measure, or to enable them to judge of its results. (Hear, hear.) He repeated that the matter was under the consideration of the Oxford authorities, who would submit a scheme to the governing body for carrying it into effect. Would it, he asked, be right for the House to interfere in a matter which the University authorities themselves had begun, and which had not been begun by the House at all?

Mr. AGLAND considered the subject was ripe for dealing with to the extent that this bill dealt with it. The real reason why Oxford did not educate England was the college system.

The House divided, when the numbers were—
For the second reading 164
Against it 150

Majority 14
On the motion of Mr. FAWCETT, the bill was then ordered to be referred to a select committee.

ROMAN CATHOLIC CHURCHES, SCHOOLS, AND GLEBES (IRELAND) BILL.

Mr. MURPHY moved the second reading of this bill, the object of which, he said, was to extend the powers and provisions of existing Acts, which allowed land not exceeding in quantity five acres to be granted for the glebes of churches or chapels. The bill extended the quantity to twenty acres. It contained a clause authorising the Public Works Loan Commissioners to advance money for the purpose of assisting the erection of glebe-houses, churches, and schools; but this was not an essential point, Roman Catholics being content to rely on the voluntary principle, and, as it might excite objection, the promoters of the bill did not intend to press that part of it. The measure being likely to provoke some discussion, and the hon. member for Clare (Sir C. O'Loughlin) being unable to attend, he wished to propose the postponement of the order till the 3rd of July.

Mr. NEWDEGATE rose to speak on the subject matter of the bill, but was repeatedly interrupted on the point of order by the Speaker, who eventually acceded to the hon. member's moving that the order for the second reading be discharged. He strongly objected to the postponement till so advanced a period of the session of a measure which would set aside the operation of fourteen statutes enforcing the law of mortmain. That law was passed in Roman Catholic times, having been found essential for the interests of families, and for preventing the impoverishment of the country by the accumulation of property in the hands of ecclesiastical corporations. It had been found necessary in Italy to seize on the property of the monastic orders, and in France the law of mortmain was as stringent as in this country. A few years ago M. Dupin made a report to the Emperor on a systematic evasion of it by the regular orders, which had converted a large extent of real property into personal property, and then held it through various persons in the form of shares. The bill aimed at the abrogation of that law, for it proposed to constitute every Roman Catholic bishop a corporation sole, and enable him and his successors to hold property, five acres being allowed to be given for a school, and as much as twenty acres for a glebe. It would also enable a tenant for life to alienate property, though he had only a life interest in it, to the Roman Catholic Church in perpetuity. This was not the part of the bill which was to be abandoned, and it was even intended to make the State a party to vesting an unlimited amount of property in the Roman Catholic bishops by means of leases. The measure being of so unusual and dangerous a character, he objected to its being deferred till July, when the attendance of members was commonly small, and he, therefore, moved that the order be discharged.

Mr. GREGORY opposed the motion, which was supported by Mr. VANCE.

Mr. WHALLEY regarded the Roman Catholic religion as without exception the greatest curse that could be inflicted on a country ("Oh!"), and he objected, therefore, to giving the Papacy any facilities for extending its power. He thought the House ought to know the opinion of the Government on this matter.

Mr. AYTOUN was surprised at the absence of the law officers of the Crown on an occasion when the abolition of the law of mortmain was in question.

Lord J. MANNERS would state that in the opinion of the Government the sooner the motion of the hon. member for Cork was acceded to the better. (A laugh.)

Eventually the amendment was rejected by 118 to 66 votes, and the order for the second reading of the bill was postponed to July 3rd.

SALE OF INTOXICATING DRINKS ON SUNDAY.
The Sale of Liquors on Sunday (English) Bill was postponed.

Mr. O'REILLY moved the second reading of the Sale of Liquors on Sunday (Ireland) Bill, the object of which he stated was to prevent the sale of liquors on the Sunday, except for consumption off the premises in the middle of the day and the evening. Several members spoke in support of the bill and testified to the strong feeling in its favour among all classes and denominations in Ireland. Mr. PIM presented a petition from 239 of the publicans of Dublin in favour of the total closing of public-houses on Sundays. Lord NAAS would not offer any opposition to the second reading of the bill, but he strongly doubted whether the principle of the measure would meet with general approbation in Ireland. The bill itself before it could be passed would require material alteration in committee. The bill was read a second time.

The House adjourned at ten minutes to six o'clock.

THE LONDON BRIGADES.

On Thursday, Mr. GATHORNE HARDY gave some explanations in reference to the outrages in the streets the other day when a militia regiment marched to Regent's Park. The explanations were, in effect, that the police were not able to prevent the disorders. The regiment had marched without giving information to the police, and thus the latter were taken by surprise. The mob of thieves and ruffians were too much for the few constables left in the streets in the daytime. There were twenty-six people robbed of property worth £150.

EDUCATIONAL BUILDING GRANTS.

Mr. AGLAND asked the Vice-President of the Committee of Council on Education whether the following statements, purporting to be made on his authority, correctly represent the present practice of the Education Department:—1. That if an application for a building grant for a National School proceed from a parish of fewer than 900 souls, the proportion of Dissenters being more than one-sixth, the Education Department suggest the adoption of a Conscience Clause for a school adequate for the entire parish, but do not insist upon the clause being adopted. 2. That if the promoters decline the Conscience Clause they may reduce their plans to the needs of their own Church people, and receive a grant on the diminished scale. 3. That the department will grant aid for building schools planned for as few as 20 scholars in a parish having fewer than 900 souls, but composed partly of Churchmen and partly of Dissenters. And whether the Education Department takes any and what measures to encourage the elementary education of a Dissenting minority in parishes in which a grant is made to a national school, and in which there is no prospect of a separate school for the use of Dissenters being adequately supported.

Lord R. MONTAGU: The first question, with the omission of the limiting clause at the end, I answer in the affirmative. In "single school" parishes, where the Dissenters are more than one-sixth of the population, we desire to see schools under the operation of the Conscience Clause. We do not, however, insist upon anything. When we are asked to give a grant, we answer that we will do so on the terms suggested but not otherwise. If the terms are accepted, the grant is given; if not, no grant is given. The second question I cannot answer in the affirmative unless it refers only to parishes in which there is a room for more than one school; in which parishes we give grants to schools for each denomination. From the third question, also, I must omit the limiting clause at the end. A grant was given to build a school for as few as twenty children; another grant was given to build for thirty children; and a week ago I gave a grant to build a school for twenty-eight children. This was because the labouring population was so scanty. As to the limiting clause at the end, the case has never arisen. In each of the instances I have mentioned, there were no Dissenters in question. Lastly, our principle is not to take the initiative, but to trust to local voluntary effort. Where a minority is very small the State cannot notice it. The Right hon. member for Calne in one of his speeches laid down this principle in the words of the old maxim of law, "*De minimis non curat lex*." Where the minority is considerable the House may think it always right that it should be represented.

Mr. AGLAND, referring to the second question, asked whether in a parish of 900, the Dissenters not being a minority to be disregarded, the Churchman had liberty to reduce the school grant, and have a grant for a small school without accepting the Conscience Clause.

Lord R. MONTAGU: I said that in a large or two-school parish Churchman and Dissenters might have each their own school, and each might have a building grant; but in the parishes to which the hon. member alludes of 900 inhabitants or less, we do not follow such a rule, and if the Conscience Clause is refused the grant is not made.

ARMY ESTIMATES.

The chief business of the evening was the Army Estimates, but before getting into committee of supply a great variety of subjects was discussed.

A lengthy and desultory conversation took place on various points in Lord Strathnairn's recent report on the departmental organisation of the War Office, the Marquis of HARTINGTON expressing an opinion that it would be rash at once to carry out all the recommendations of the report; and Sir J. PAKINGTON intimated that it was as yet under consideration, and he had not come to any decision as to what action should be taken on it. In committee of supply votes were agreed to supplementing votes on account already taken.

On consideration of the Railway Companies Bill, which has come down from the select committee, Sir R. FAIRBANK moved an amendment to Clause 4, providing that the exemption of rolling stock, &c., from

seizure, shall only come into force by leave of the Court of Chancery; but it was objected to by Mr. CAVE and the SOLICITOR-GENERAL, and, after a short conversation, was negatived without a division, as was also an amendment intended to make more clear the order in which the debts of a company shall be paid. The bill was amended in one or two unimportant particulars, and several other orders having been forwarded a stage, the House adjourned at a quarter-past two o'clock.

On Friday, Mr. J. A. SMITH postponed the Sunday Liquor Bill to June 26.

THE GREENWICH SEAMEN.

Before going into supply on the Army Estimates, Mr. TREVELYAN brought under the notice of the House the case of the old seamen who for years paid the sixpence per month compulsorily contributed from the wages of merchant seamen to the funds of Greenwich Hospital previous to the year 1834 without having received any advantage for it, and urged the Admiralty to make them a grant in return for some portion of their contributions. Mr. CORRY replied on behalf of the Government that the merchant seaman had received advantages from Greenwich Hospital far beyond their contributions, and their claims on the Hospital remained the same, notwithstanding the cessation of their contributions.

DISTRESS IN WESTERN IRELAND.

Lord NAAS, in reply to a question from Sir J. Gray, stated the material points of the information he had received from the Poor-law inspectors as to the distress now said to prevail in the western parts of Mayo and Galway; and on the propriety of extending out-door relief he pointed out that the guardians had ample power for this purpose if they thought fit to exercise it; but as all persons concerned—proprietors, resident gentry, Poor-law authorities, and others—were alive to the necessities of the case, the Government did not contemplate any interference in an emergency which was likely to be but temporary.

In committee of supply, several votes were agreed to in continuation of votes on account previously taken.

BANKRUPTCY BILL.

The desultory conversation on going into committee on the Bankruptcy Bill (thrice interrupted by unavailing attempts to "count out") was resumed by Mr. AYTON, who travelled lengthily over various details of the bill, and, by way of amendment, moved a resolution condemning the injustice of establishing two separate systems of law for debtors over 50L and debtors under that amount, the first being entitled to a discharge from all their debts, while the second class is liable to repeated imprisonment. Mr. HENLEY supported the resolution, expressing a strong opinion of the hardship suffered by debtors of 5L, who were sent to gaol, while a man who owed 100,000L could get off scot free, but

The SOLICITOR-GENERAL, in reply, pointed out that it was only debtors who could pay and contumaciously refused who were liable to be imprisoned at the discretion of a County Court judge, maintaining that the whole course of recent legislation had been most lenient to small debtors. He ridiculed the suggestion of turning people who owed 10s. and would not pay into bankrupts, and asserted that the county courts might as well be closed at once if this power of imprisonment were abolished. Mr. NORWOOD, Mr. BARNETT, and Mr. ALDERMAN Lusk made some remarks, after which the resolution was negatived, and the bill was committed *pro forma*, but no progress was made with it.

The same course was taken with Judgment Debtors and the Bankruptcy Acts Repeal Bill. The Railway Companies Bill was read a third time and passed.

The other orders were disposed of, and the House adjourned at five minutes to one o'clock until next Thursday.

WORKING MEN'S DEPUTATION TO LORD DERBY AND MR. DISRAELI.—A deputation from the London and Westminster Working Men's Constitutional Association waited upon Lord Derby and the Chancellor of the Exchequer on Saturday, and presented a series of resolutions that had been passed in support of Her Majesty's Government. In the course of his reply, Lord Derby contended that there was as much real Conservative feeling, as much respect for property, as much regard for education and for social position amongst the humbler of the working classes, as amongst "that middle class which until lately has to a great extent monopolised and absorbed the political power of this country." Referring to the period when a general election would take place, his lordship expressed the hope that what the Government had hitherto done had entitled them to the confidence and approval of the country, and that they would receive such an amount of support from all classes of the people as would enable them to triumph over all opposition. The Chancellor of the Exchequer also alluded to the new duties which the working classes would have to discharge at the next general election, and advised that they should prepare for them by carefully promoting organisations such as that represented by the deputation.

THE FENIAN CONVICTS have been severally informed of the commutations of the capital sentence to that of penal servitude. A Dublin telegram states that on Sunday evening, in a public-house near Drumcondra, a savage attack was made upon two informers and a detective by whom they were accompanied.

Court, Official, and Personal News.

Her Majesty, with the junior members of the Royal Family and suite, are expected to leave Balmoral about the 17th inst., and return to Windsor.

The Prince of Wales attended Divine service on Sunday at the Chapel Royal, St. James's. The sermon was preached by the Lord Bishop of Oxford—1 Cor. ii. 16.

A communication from London to the *Havas Agency* mentions a rumour that Queen Victoria had written an autograph letter to the Emperor Napoleon to congratulate him on the success of the Exhibition, and to express her Majesty's regret at not being able to visit it herself with the accustomed ceremonial. It is, however, the correspondent adds, generally believed that her Majesty will visit Paris *incognito*. The Prince of Wales is shortly, the letter says, to be again in the French capital.

It is not improbable that the Queen and the Crown Princess of Prussia will be among the royal guests of Queen Victoria during the present summer.

The Order of the Garter has been conferred upon Prince Arthur.

The *Globe* announces that Parliament will not be prorogued until the middle of August, and that the general election may be expected early next spring. Under the new Reform Bill it is calculated that 43,516 voters will be added to the constituency of Glasgow.

Viscount Monk is gazetted Governor-General of the dominion of Canada under the Act for the union of the British provinces in North America.

Arrangements are being made to give a magnificent entertainment in the City of London to Lord Derby, Mr. Disraeli, and other leading members of the Government. The National Conservative Association takes the initiative.

It is intended to hold a naval review at Spithead in honour of the visit of the Sultan to England. No date has yet been fixed for the review, but it is expected to take place about the 16th of July. The Sultan will be invited by the Corporation of London to a state banquet at Guildhall. The Court of Common Council has voted £1,500 for the purpose of setting the Belgian volunteers.

It is stated that Vice-Chancellors Smith and Page Wood have signified their intention of retiring from their offices before the Michaelmas term.

The Russians in London have sung a *Te Deum* for the escape of the Czar, and telegraphed to him their heartfelt congratulations. Our Queen, on being informed of the dastardly attempt, at once sent from Balmoral to the Emperor a telegram of warm congratulation.

The vestry clerks of the metropolitan parishes waited upon the Earl of Devon, President of the Poor-law Board, on Saturday, to lay before the Government the great loss which would be entailed on the parishes by abolishing compound householders.

In the Cambridge University Intelligence of last Saturday, it was announced that William M. Spence, of the City of London School, had gained an open scholarship of 40L at Pembroke College.

Postscript.

LATEST FOREIGN NEWS.

Wednesday, June 12, 1867.

Yesterday the Sovereigns in Paris went to Fontainebleau to promenade the forest. In the evening they were to go by rail to the station of the Eastern Railway, whence the Czar and his sons would take their departure for Darmstadt. The King and the Crown Prince of Prussia will leave Paris on Friday next, proceeding thence to Brussels, and will arrive at Berlin on Saturday. The Czar is expected at Potsdam on Sunday, and will be present at the parade at Berlin on Monday, and leave that city in the evening.

Lord Stanley was received on Monday by the Emperor Napoleon.

A congratulatory address was yesterday presented to the Czar by a deputation from the English at present in Paris.

The *Paris Liberte* says it is asserted that the Czar has asked the Emperor Napoleon to spare the life of the assassin Berezowski.

MARK-LANE—THIS DAY.

The supply of English wheat on sale here to-day was very moderate. The brilliant weather produced great inactivity in the trade, and sales, therefore, progressed slowly, both in rail and white qualities. The business done was at a decline of 2s. per qr. from the close of last week. Foreign wheat was in moderate supply, and the trade was dull, at dropping quotations. Very little business was transacted. Floating cargoes of grain were in slow request, at barely late rates. The supply of barley on the stands was only moderate. Grinding and distilling quantities were in fair demand, at the rates of Monday last. The malt trade was very dull, and prices had a drooping tendency. Oats, with which the market was very moderately supplied, ruled firm, at full quotations. Beans were in short supply, and the trade was firm, at fully late rates. Peas changed hands at the full price of Monday. The show of samples was small. For flour there was a limited inquiry, at barely Monday's quotations.

Massachusetts journals relate, as an incident of Mr. George Peabody's early life, that he once arrived, late at night, on foot, at the Stickney Tavern, in Concord, New Hampshire. Having no money he went supperless to bed, and the next morning stopped and saved wood to pay for his lodging and breakfast.

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TO CORRESPONDENTS.

"E. B."—We really cannot understand the drift of his verses.

"B."—Our space is exhausted this week.

"S. Babon."—Declined.

"J. M."—The subject of his letter is not suitable for discussion in our columns.

The Nonconformist.

WEDNESDAY, JUNE 12, 1867.

SUMMARY.

THE brilliant festivities at Paris were last week marked by a great crime and a merciful escape. While the Sovereigns were returning from the grand review in the Bois de Boulogne, a Polish refugee named Beresowski fired a pistol at the Czar, who was seated side by side with Napoleon III. in an open carriage. The intended assassin, in his anxiety to make sure of his victim, had overloaded the weapon, which exploded and carried away his hand. He fell down crying, "Long live Poland!" Both the Emperors escaped unhurt, but the ball wounded a lady in the crowd. This incident, which was so near becoming a revolting tragedy, at once turned the tide of popular feeling in France in favour of the Czar. The guest of the Emperor became at once the guest of the nation, and all demonstrations of feeling against the oppressor of Poland forthwith ceased. The two Emperors have each, in their way, exhibited magnanimity. The crime appears to have been an isolated act, and not the result of a conspiracy; and the numerous Polish refugees in France have promptly expressed their horror at the deed. Repudiating the advice of panic-stricken friends to return to Russia, the Emperor Alexander has remained at Paris for the appointed period, appearing as usual in public by the side of his brother Sovereign, and sharing with him the unrestrained applause of the public. Yesterday the Czar and his sons left for Germany, and he will carry away with him a grateful sense of the sympathy and regard which his attempted assassination has called forth from the whole of the French people.

The excitement caused by this event has withdrawn public attention from the King of Prussia, who, with his great Minister, Count Bismark, has been sharing the hospitalities of the French Court, and has been received with polite coldness in the French capital. The Emperor Napoleon has, however, made up by assiduous devotion to his Prussian guests for the lukewarm welcome of his subjects. The veteran King of Prussia, who was only to have remained in Paris a day or two, prolongs his visit till Friday—a sign, we trust, that all questions of rivalry and distrust between the two Sovereigns have been amicably settled. The newly-formed friendship between these potentates is, it is said, to be cemented by a return visit of the Emperor Napoleon to Berlin in the autumn of the present year. The European horizon has not, for many a year, appeared so cloudless.

The heads of the Government are making the most of the Whitsun recess to curry popular favour, with a view to "the anticipated appeal to the country." To a deputation of members of the Westminster Working Men's Constitutional Association, Lord Derby and Mr. Disraeli have avowed that they are not afraid of the working classes, and that they have great faith in the existence of a deep-seated and wide-spread Conservative feeling amongst this section of the community. At the Merchant Taylors' dinner yesterday evening the Chancellor of the Exchequer expounded the principles on which his policy is based, and justified the course he

had pursued on the Reform question. He repudiated the theory that the admission of a selected number of the artisan class would be beneficial to the nation. "We looked," he said, "upon the measure of last year, as one which, if carried, would have seriously injured, if not destroyed, the Conservative party, and which at the same time would not have satisfied the requirements of the State. We believe that the measure we have brought forward is one which will not injure the Conservative party, but will satisfy the requirements of the State." Mr. Disraeli has greater faith in numbers than in intelligence. That "residuum," of which even Mr. Bright has expressed apprehension, is welcomed by the Chancellor of the Exchequer as the ally of the Tory party—as the defender of the Throne, the Peerage, and the Church. The Tory party, he says, are not going to remain idle and sink into decrepitude, when the Reform Bill has been carried. They will emulate the example of Mr. Pitt, "who felt it his duty to originate those great opinions and advise those great measures which never were followed without adding to the strength, the glory, and the greatness of the country." Tory Radicalism is now in the ascendant. It is the fashionable doctrine of the hour. We have yet to see what it will do for the country, and whether Toryism of the Disraeli type will break down when searching reforms in Church and State come under the consideration of a new Parliament elected by greatly-enlarged constituencies.

There is once more a fear that Italy will return to her normal condition of financial chaos. For reasons which are not yet apparent, all the bureaux of the Chamber of Deputies have rejected the scheme of Signor Ferrara, for the appropriation of ecclesiastical property by the State. A counter-scheme is being drawn up in accordance with the views of the majority, which will be less favourable to the Church than the plan of the Finance Minister, who is suspected of being in league with Rome. Whether the Government will quietly adopt the decisions of the Parliament or resign office remains to be seen, but all accounts from Florence bewail the lack of patriotism which is characteristic of all political parties.

We find in an American paper an anticipation of the census of 1870. From returns made last winter to the Treasury department at Washington, it appears that the total population of the States and territories of the United States at that period was 34,505,882, showing an increase since 1860 of more than three million souls, spite of the late desolating war. In most of the Southern States there has been a decrease of population; in the Eastern States a small increase; and in the Western States a large increase. These statistics, obtained by means of the elaborate organisation of the Internal Revenue department, are highly interesting as bearing on the future prospects of the great Republic.

While the King of Hungary has been crowned with solemn pomp at Buda, amid the enthusiastic acclamation of his loyal subjects, his brother Maximilian, betrayed by treacherous friends, has been carried captive to the Mexican capital. The late Emperor is to be tried by court-martial, and there is reason to hope that the time thus gained will operate in his favour. Though the instincts of his conquerors would precipitate the summary execution of the fallen Sovereign, the suggestions of policy, if not of humanity, will probably induce Juarez to conciliate American favour by sparing the life of Maximilian, and sending him back to Europe.

HUNGARY TRIUMPHANT.

SATURDAY last must have been a proud day for the Hungarian people. We do not allude to any honourable distinction supposed to be conferred upon them by the presence of their Sovereign in their midst, nor to his coronation as a magnificent State pageant, but to the political, or, perhaps, we should rather say, the national triumph of which these things were representative. Hungary has contended against mighty odds throughout a period of now close upon twenty years, on behalf of law, precedent, and historical rights, in opposition to illegality, arbitrary rule, and privileges resting upon the mere good-will of the monarch. She took her stand upon the old foundations upon which her Constitution had been based for centuries. She declined to part with her individuality—to merge her life in the life of the Empire. She was ruthlessly assailed, but she stood firm. She was artfully tempted, but she never wavered in her resolution. She might perish, but, if she did, she would perish as Hungary, not as a province of the dominions of Austria. She has gained her object. Her patient patriotism has

at length received its reward. The House of Hapsburg, and the German statesmen who abetted its design of fusing Hungary into Austria, in spite of the most solemn guarantees, in violation of constitutional securities, and in defiance of the repeated protests of the nation, have at last bowed their heads to necessity, and Francis Joseph has passed through all the ancient formalities by which he becomes for the first time the crowned King of Hungary.

He, too, had cause enough for excitement, and, doubtless, his heart was stirred to its depths—but, poor man, he had nothing that day of which to boast, unless it might be of his having at length discovered that his previous life had been one long mistake. Misfortune has exacted from him a heavy retribution, both personally and politically, for the errors of his reign. Nothing which he has touched has prospered. But within the last twelvemonth blow after blow has descended upon his pride. He has been despoiled of Venetia—he has been cast out of Germany—he has been compelled to restore whatever he had taken from Hungary—his brother Maximilian, if yet alive, is a captive Emperor at the mercy of military and brigand adventurers in Mexico—and the bride of Albrecht perished but a few days since of an accident by fire. His heterogeneous empire is distracted by a revived enthusiasm for the nationalities of race, and, to give a last touch of misery and humiliation to his lot, financial beggary looks his Government in the face. All these facts must have been present to him while the heavy iron crown of St. Stephen pressed upon his brow, and when he sought rest after the onerous ceremonies of the coronation day, he might well have soliloquised in the words put into the mouth of one of our own kings by Shakespeare—"uneasy lies the head which wears a crown."

The complete reconciliation of Hungary which the coronation at Buda at once symbolised and perfected, is usually regarded as calculated to restore vitality and vigour to the Austrian empire. So far as the will of the Hungarians can achieve it, this will no doubt be the result. Loyalty to their princes—not excepting those of the House of Hapsburg—has always been a marked characteristic of the half Oriental Magyar race, and now that their hopes have been realised, and their King has conformed himself to their venerated Constitution and to their laws, customs, and observances, they will take pleasure in upholding his Imperial authority. But the very policy which has reconciled the trans-Leithan kingdom is a sore offence in the eyes of Vienna and the Duchy, and will stimulate the national aspirations of Bohemians, Croats, and others. The truth is that the empire is founded upon principles which contradict one of the most powerful instincts of human nature, and although it may be a political necessity for the time being, it carries in its bosom the elements of its own decay. No empire, similarly constituted, has been able permanently to withstand the disintegrating forces to which it is exposed. It can only escape that danger by becoming a federation of self-ruled States under one Sovereign, and for that form of unity the nationalities are not yet fully prepared, nor is Francis Joseph at all favourably disposed. We have our doubts, therefore, whether the troubles of the Emperor will be greatly lessened by his coronation, unless, indeed, he adopts a similar policy of conciliation in all other parts of his dominions, and even then it is far from certain that the several parts could be brought to act together as an organised whole.

Still, the step which has been taken was right, and therefore wise, and Hungary, which has grievously suffered, will derive the benefit of it. Her people will now settle down in tranquillity, and give themselves without external political hindrances to the development of the rich resources of their country. One cause of weakness to Austria will have been removed by successful statesmanship instead of by war. Venetia surrendered and Hungary pacified, Austria will assume a more self-respecting and self-reliant attitude towards external Powers, and there is ground for hope that the career upon which she has started under the auspices of Baron Beust will conduce to the peace of Europe, by preventing any precipitation of the "irrepressible" Eastern question. We regret to see that M. Kossuth strongly protests against the work of M. Deak, and that some of his followers have separated themselves on this occasion from the bulk of their fellow-countrymen. It had been too much, perhaps, to expect that they should view with approbation any outburst of loyalty to the House of Hapsburg, and that they should not interpret with suspicion acts which imply a renewal of confidence in the prime author and agent of their woes—but surely it is a mistaken patriotism

which seeks to revive the discontent of Hungary before proof has been given that the Kaiser seeks to betray her confidence. A complete amnesty to all who have been implicated in her past troubles, is not, we venture to think, a bad indication of the Emperor's sincerity.

One is tempted to smile at the description given by the *Times* correspondent of the mediæval and semi-barbaric splendour of costume, and at the ancient and somewhat inconvenient and ungainly observances, which have been insisted upon in connection with this national solemnity. They had, however, a meaning. They were intended to recommence the political life of Hungary in the closest association with the past. They retained the traces of her old historical organisation. They threw around law and precedent an air of sanctity. They proclaimed the individuality of the nation, and that it derives its customs from itself. Considering all that has occurred, we are not surprised that great importance was attached to the desire that Hungary *rediviva* should appear on the occasion just as she had appeared in her most palmy times, and that in every particular the King should be reminded that he received the homage of the Magyars, not as the Austrian Kaiser, but as the Hungarian King.

MR. EYRE IN THE BLUE-BOOKS.

THE two new batches of Jamaica correspondence which have just been published under the direction of the Colonial Office, shed fresh light upon the character, the motives, and the conduct of the principal actors in the now memorable reign of terror with which Mr. Eyre terminated his career as a British Governor. The first of the two Blue-books swarms with adulatory addresses to "his Excellency." These documents are not a little humiliating to the English reader. Signed by clergymen, magistrates, landowners, and by no inconsiderable number of the fair sex, they prove beyond doubt not only that the white people in the island originally shared Mr. Eyre's panic, and supported the authorities in all their sanguinary proceedings, but that even after a full disclosure had been made of the hideous cruelties perpetrated at Morant Bay, at Bath, and at Port Antonio, neither reflection nor the knowledge of what had really taken place, suggested to them a single compassionate thought, or moved them to one feeling of compunction. As a revelation of human nature in the professedly Christian and civilised community of Jamaica, these documents might afford useful and suggestive material for Convocation when next that body discusses the condition of the Church of England in the colonies, or applies itself to the task of extending the field of missionary labour. Missionaries are greatly needed in Jamaica, but they are needed for the purpose of converting bishops and archdeacons, rectors and curates, as well as the humbler rank and file of the laity. We make this remark in no spirit of exultation, but with a profound sense of its truth. These men officiate at the altars of the Anglican Church; they participate in its services; nay, even in their fulsome panegyrics of Eyre and his tools, they parade their piety and invoke the name of the Almighty. Yet no heathen in the marshy lowlands of the slavery-cursed Zambesi are so utterly heathenish as these professing Christians—no savages who make brutal war upon one another have less knowledge of the first principles of morality. Judging them by the insight which they have given into their own natures, it is our duty to commend them to their brethren at home. But Mr. Eyre himself is a far deeper study. They are what they are in a great measure because they have not outgrown the traditions of the old slave times. But the ex-Governor can plead no such excuse at the bar of history and at the far more solemn bar of judgment. Yet he talks and writes as if he believes he had only done his duty. If he is insincere, it was but a poor artifice on his part to raise a cloud of angry invective and recrimination. When he prates of being "maliciously misrepresented" and "unjustly maligned" by a section of the English press, we look in vain for any proof of the assertion. It is all words, words—nothing but vain and empty words. His own acts, as described by himself, are precisely the acts which have been imputed to him by his censors. The only difference between him and them is in judging of the quality of those acts, and it is therefore to the last degree puerile to brand as "malicious" or "malignant" the conclusions which we and others have drawn from authentic official records—from the narratives of the inculpated parties themselves. Mr. Eyre, for example, tells the story of the trial and execution of Mr. Gordon; but he gives the facts precisely as they have been given by the Jamaica Committee. It is

true that he takes care to omit some of the most important incidents in that tragedy, such as the removal of Gordon from the jurisdiction of the civil courts, and his trial for offences which could not be recognised by martial law. The series of acts which made Gordon's execution a positive deed of murder, are discreetly passed over. Mr. Eyre says that he was tried by "a perfectly legal court." The Chief Justice, with quite as much emphasis, and with infinitely greater authority, affirms that the court had no legal power whatever. But if the court had no jurisdiction over persons residing in the non-proclaimed districts, it might have been vested with all the lawful authority which Mr. Eyre claims for it, and yet the execution of Gordon would have been not one whit the less a murder. This, however, the ex-Governor cannot see, and because other people, who based their opinion upon the accounts which he himself gave of the transaction, do see it, they are forsooth denounced by this Carlylean hero as possessing "no sympathy with their fellow-countrymen suffering under the atrocious barbarities inflicted by savages, because those savages have a black skin." This is Mr. Eyre's logic. We do not wonder that a man who is so reckless in the use of language should be equally reckless in far graver matters. His defence of himself in the case of Mr. Gordon prepares us for the question which almost immediately follows, "Did no excesses occur in repressing the Indian mutiny?" This inquiry naturally justifies the inference that when Mr. Eyre was making so extraordinary a display of what his admirers call "vigour," he was himself under the influence of that Satanic spirit which was let loose in India after the mutinies. This was his great precedent—the example which he had before his eyes; and well did he profit by the instruction.

Mr. Eyre's motives in his proceedings against "the chief agitator," as he calls him, or as we should prefer to say, his old political opponent, Mr. Gordon, are further illustrated by a letter which he addressed to Sir Henry Storks on the 15th May, 1866. He encloses a copy of a letter written by the Rev. J. E. Henderson, of Montego Bay, to the editor of the *Morning Journal* newspaper, with a request that it might be forwarded to the Secretary for the Colonies. The grievous offence committed by Mr. Henderson was that he accused Mr. Eyre of refusing to save innocent men when he was called upon to do so. The *Saturday Review*, whose opinion this gentleman quoted, had said that "Mr. Eyre, who was eager to claim credit for his personal activity in suppressing an imaginary rebellion, never thought of inquiring into rumours with which the whole island was ringing." Mr. Henderson declared that this statement, instead of going beyond, was within the mark, and he shows by a reproduction of the correspondence that when he implored Mr. Eyre's interference on behalf of a Baptist minister named Service, who had been removed for trial by court-martial at Port Antonio, he was coolly referred to Brigadier Nelson, although "Mr. Eyre well knew that long before the commanding officer could be reached the fate of Mr. Service would be sealed." How does Mr. Eyre answer this statement? Certainly not by denying the facts. "It is unnecessary for me," he writes, "to call the attention of the Secretary of State to the spirit in which one of the leading Baptist ministers thus writes in the journals of the colony, or to the very evil influence which such a system of writing relative to the late Governor of the colony, and who may shortly again be called upon to resume the administration, must necessarily have upon such an excitable and easily-misled people as the negro race." Then, with wonderful ingenuousness, he adds that "it was exactly this course of writing and speaking of the authorities by the late G. W. Gordon . . . that led to the late rebellion." Mr. Henderson may congratulate himself that Mr. Eyre was not in power when he published this letter. It is manifest that the ex-Governor would, if it had been possible, have made a severe example of Mr. Henderson, and possibly of the *Saturday Review* also, if he could have laid hands upon that unscrupulous person. Then, in his allusion to Gordon, he unconsciously betrays more of the workings of those secret springs of action which moved his conduct towards that unfortunate "agitator" than prudence warranted. His defective moral sense is on a level with his credulity in clinging to the hope of restoration to office. Look at the man as we will, there is no phase of his character which does not provoke contempt. Of course Sir Henry Storks "does not see how letters and details which appear in the public papers are to be repressed"; and he politely refers Mr. Eyre to the law of libel. But as the law of libel was never invoked against Mr. Henderson, we can only presume that its provisions were not stringent enough, or its

penalties not sharp enough, for that gentleman's offence.

The second Blue-book contains frightful details of the flogging of men and women—in many instances with wire-cats—by order of Kirkland, Codrington, and other magistrates, who have sustained no worse punishment than their removal from the commission of the peace, the reason being, that as the grand jury had thrown out the bill against the monster Ramsay, Lord Carnarvon considered it hopeless to attempt to persevere with the other prosecutions. Ramsay was charged with the murder of Marshall, who, after receiving forty-eight lashes, was executed on the Provost-Marshal's sole order for alleged mutinous conduct while under the lash. "Mr. Ramsay," writes Sir J. P. Grant, "does not pretend that Marshall deserved death for anything done within his own knowledge, or in his presence; and I believe, indeed, that there is no Englishman who, in a calm, retrospective view of the occurrence, would dare to say that any deportment of the poor creature in his agony could have been such as to merit death." Mr. Justice Kerr summed up absolutely in favour of finding a true bill. He declared that it was the imperative duty of the grand jury to send the case for trial; but a Jamaica grand jury knows nothing of scruples. The bill was at once thrown out, and Ramsay liberated. In his future career, he can boast of the tribute which the colonial planters and attorneys have thus paid to his worth; and he can appeal to that affidavit, or certificate of character, in which Colonel Nelson was pleased to express the opinion that Ramsay, in putting Marshall to death, had acted *bond-fide* for the "preservation of discipline," and had not exceeded his power!

NOTES OF THE SESSION.

THE House of Commons will meet again tomorrow after the Whitsun recess, and has the prospect before it of many weeks' hard work during the hot weather which has already set in. The Lords, who have found great difficulty throughout the Session in discovering topics to discuss, and who assemble for the most part every evening as a matter of form, are not likely to have the Government Reform Bill before them till next month, and are said to be quite anxious to pass it substantially as it reaches them from the Commons. This spirit of conciliation will no doubt be quickened by the free criticism which is being passed on their Lordships' apathy. A reform of the House of Lords has suddenly become one of the questions of the day, and the *Times* declares that if things go on at the present rate that House "is in a fair way to be the wealthiest, the most highly descended, the most useless, and the most indolent Assembly in the world." Under the most favourable circumstances the Session is likely to be protracted till the middle of August. The belief gains ground that the present Parliament will not meet again, and that such arrangements to facilitate registration will be made that a General Election may take place in the spring of next year.

An important and interesting discussion took place at last Wednesday's day sitting of the House of Commons on Mr. Ewart's Bill to open Oxford and Cambridge to students without obliging them to be members of those Universities. The hon. member for Dumfries is moving in parallel lines with Mr. Coleridge and Mr. Fawcett for bringing about University reform. They would abrogate religious tests—he proposes to remove social restrictions and prohibitive regulations. At present no one can be a member of either University without being connected with some college or hall,—though some relaxation of that rule obtains at Cambridge. The practical result is that those national seats of learning are accessible only to the wealthier classes, contrary not only to the olden practice, but to the system pursued in Scotland Germany, and indeed in every civilised country. In many respects our Universities are comparative failures. Mr. Lowe contrasted their magnificent endowments with the ridiculously small numbers who are admitted to compete for them, and Mr. Gladstone—who, on this question, is for comprehensive changes—showed that they were not in the proper sense national seats of learning at all, whole classes of the community being practically shut out from them, and even the clergy being increasingly educated elsewhere. The upholders of the present system were rather staggered by the force of the arguments in favour of throwing wide open the portals of the University, and could only urge *ad misericordiam* that the subject was under the serious consideration of the authorities—they have been "considering" it for two years

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ATTEMPT TO ASSASSINATE THE CZAR.

past—and that it would be inexpedient, if not dangerous, to interfere with their deliberations. It was reserved for Mr. Beresford Hope, who seems to have a fixed idea that all the social and educational advantages which the country affords are the prescriptive right of those born with a silver spoon in their mouth, to reduce the claims of the monopolists to absurdity by contending that Mr. Ewart's scheme, by withdrawing present restraints, would be a premium on young men going up to Oxford or Cambridge, not with a view to laboriously earning a distinguished position, but to set a bad example. What an exalted idea of human nature must Mr. Hope possess!

Neither the grotesque arguments of the hon. member for Stoke, nor Mr. Hardy's plea that the University dons of Oxford were actually concocting a scheme of University extension to submit to the governing body, availed to prevent the decision of the House in favour of a compulsory change. It is true that the second reading of the Bill was only adopted by a majority of 14, but when it is remembered that the question is comparatively new to Parliament, and that Mr. Ewart's proposal aims at the overthrow of a great University monopoly, we are surprised that it should have been carried at all. The Bill has been referred to a Select Committee, and of course no further legislation this year is likely to be attempted. But the adoption of the plan proposed by Mr. Ewart, and endorsed by Mr. Gladstone, is only a question of time.

On the same day was incidentally discussed Sir C. O'Loughlin's measure for permitting the grant of lands in Ireland for Roman Catholic chapels or schools to be extended from five to twenty acres. Mr. Murphy, on the part of the promoter of the Bill, who was not present, promised to withdraw the clause, specially objected to by the Liberation Society, authorising loans of public money to assist in the erection of glebe-houses, churches, and schools for the Catholic clergy, and moved that the Bill should be postponed till the 3rd of July. Mr. Newdegate, however, declined to accede to this proposal, and moved that the order be forthwith discharged, alleging that the Bill would set aside fourteen statutes enforcing the law of mortmain, and would constitute every Roman Catholic Bishop a corporation sole, and enable him and his successors to hold property, five acres being allowed to be given for a school, and as much as twenty acres for a glebe. It would also, he said, enable a tenant for life to alienate property, though he had only a life interest in it, to the Roman Catholic Church in perpetuity. But the hon. member for Warwickshire did not succeed in throwing out the Bill. It remains for subsequent consideration, and though apparently favoured by the Government, is not likely to be passed without a searching and stormy discussion.

There seems to be considerable probability that the Forbes-Mackenzie Act will, before the Session is brought to a close, be substantially extended to Ireland. Mr. O'Reilly has brought in a Bill for preventing the sale of intoxicating drinks on the other side of St. George's Channel on Sunday, in the middle of the day and the evening, except for consumption off the premises. By this measure public-houses would practically be closed at noon on the Lord's day. The proposed restriction is so strongly supported by the whole body of the Catholic clergy, and even by a large number of publicans, that the bill has been read a second time without a division. But Lord Naas, on the part of the Government, suggests sweeping alterations of the clauses in Committee. The English Bill on the same subject has been postponed, and will meet with a more determined opposition should it be pressed this Session.

For a second time Lord Redesdale has been trying his hand at ecclesiastical legislation, and the result has been such that he is not likely to interfere again with the prescriptive rights of the Episcopal Bench. His Bill for assuming the consecration of land added to existing churchyards already consecrated, though a boon to the clergy, was calculated to bring into contempt the mysterious rite aforesaid. The High Church prelates rose against it, Convocation condemned it, and last Thursday the Chairman of Committees in the Lords, finding that he had brought a hornet's-nest about his ears, beat a hasty retreat. The Bishop of Oxford has brought in a new Bill, which will inflexibly require episcopal consecration in the circumstances referred to. Such a measure is not likely to pass the Commons, and the result will be that things will remain as they are.

It has been resolved to hold a demonstration in Hyde Park as soon as possible, in opposition to the Sunday Trading Bill.

The King of Prussia, Count Bismark, and suite arrived at Paris on Wednesday evening, and were received at the railway station by the Emperor Napoleon. None of the French Ministry were present, and King William was received with indifference by the population. Along the route there was not a crowded attendance, and many shutters were closed. It is said that on alighting the King of Prussia pressed the Emperor's hand in a most affectionate way. About eight or ten Court carriages were waiting outside the railway terminus. The King, the Emperor, the Prince Royal of Prussia, and Prince Joachim Murat occupied the first; Count Bismark and three other Prussian dignitaries took seats in the second carriage. From the station the cortege reached the Tuilleries by the Boulevard Magenta, Strasbourg, and Sebastopol—the only feeling of curiosity evinced by the people being to have a look at Bismark, about whose whole person and countenance, says a correspondent, "there are the indubitable marks of bold independence and of indomitable energy."

On Thursday afternoon there was a grand review of 60,000 men in the Bois de Boulogne. The Empress left the Tuilleries, in an open carriage, with the King of Prussia, the Crown Prince and Count von Bismark following in a second vehicle. The Emperor also occupied an open carriage, with the Czar and the two Russian Princes. A great crowd filled the streets.

As the Imperial party were returning from the review, a young Pole, about 20 years old, entered the Bois and fired a pistol at the Czar, who was in a carriage with his two sons and the Emperor of the French. The pistol, being overloaded, burst, and the hand of the would-be assassin was carried away by the explosion. He fell down, crying "Long live Poland!" Both Emperors escaped unhurt. Immediately afterwards the Emperor Napoleon, turning towards the Emperor Alexander, smiling, said,—"Sire, we have been under fire together." The Czar replied, "Our destinies are in the hands of Providence." The crowd wanted to hang the Pole on the spot, and the cheering became louder than ever.

Sergeant-Major John Lavery, who was present at the attempted assassination of the Emperors, has made the following statement:—"He was in full dress, returning from the review, as the carriage containing the Emperors passed. He saluted, and, being in the front rank, was especially noticed by the Emperor Napoleon, who was nearest him. At the moment the Emperors were in line with him, about ten feet off, he felt a hand on his shoulder, and instantaneously a deafening report. Turning rapidly, he confronted a man with a revolver minus the barrel in his hand, whom he secured, the crowd rushing to the rescue, and the excitement being tremendous. The assassin was torn from his grasp, and shortly after taken charge of by the police."

There can be little doubt that the lives of the Emperors were saved by the blowing off of the barrel of the revolver, which was perhaps due to overloading. This explanation is rendered more probable by the fact that the sergeant-major received no injury, although the pistol was on his shoulder.

The *Gazette des Tribunaux* gives the following account of the attempted assassination. At the moment when the Imperial carriage was passing near the rocks of the cascade in the Bois de Boulogne an assassin suddenly emerged from the crowd and fired a double-barrelled pistol. The Emperor's groom-in-waiting, Rainbeaux, perceiving the movement, caused his horse to make a sudden bound with the object of placing it between the assassin and the Sovereigns. The ball pierced the nostril of the groom's horse and passed between the Emperors and the Grand Dukes, wounding a lady on the opposite side of the carriage. The distance between the groom's horse and the Imperial carriage was so short that the blood from the wound in the horse's nostril spurted on to the uniforms of the Czar and Czarewitch. The ball did not leave the second barrel of the pistol, which burst in the hands of the assassin. He was with difficulty rescued alive from the crowd, who cried to put him to death, at the same time shouting energetically, "Vive l'Empereur!" "Vive le Czar!" The two Sovereigns, whose calmness and presence of mind were not disturbed for one moment, gave orders for the cortege to proceed at a walking pace. The assassin was raised from the ground almost insensible, having the thumb of his left hand shattered by the explosion of the pistol. He declared he arrived two days ago from Belgium to kill the Czar. It appears that the front of the Emperor Napoleon's uniform was soiled by the explosion of the assassin's pistol. The Emperor immediately rose, apparently to point out the spot whence the shot had been fired. Cries of "Vive l'Empereur" were heard from all directions. The lady wounded was Madame Laborie, the wife of a Councillor-General of Tarn. The Emperor Napoleon has conferred the cross of the Legion of Honour upon the groom-in-waiting, Rainbeaux. The ball given at the Russian Embassy on Thursday night was magnificent. The Emperor, the Empress, the Czar, and his sons were present, and were received with warm congratulations on their recent escape.

At the Russian Church, at 1 p.m. on Friday, a religious service was held in thanksgiving for the escape of the Czar. After the ceremony the Czarewitch and

the Grand Duke Vladimir embraced the Czar and showed great emotion. The two Emperors also embraced. Several members of the Czar's suite are said to have advised his Majesty to return at once to Russia, but the Czar declared that he would not shorten his stay in the French capital. The Empress Eugénie and the King of Prussia proceeded to the Palace of the Elysée as soon as they were informed of the event, and a great number of persons went to the Elysée and left their names.

In Friday's sitting of the Legislative Body, M. Schneider, the President, said:—

Yesterday, at a moment when our glorious army had just excited the admiration of the Sovereigns assembled in Paris, an odious attempt at assassination was committed by a person of foreign origin. But Providence was watchful, and Evil was powerless. (Cheers.) I shall interpret your sentiments and those of our noble and hospitable country (prolonged cheers) by proclaiming the profound indignation which this abominable attempt has excited in all our hearts (cheers), and by expressing on this occasion our sincere and respectful sympathy for the august guests of the Emperor and of France.

M. Schneider concluded his remarks amid renewed cheering and cries of "Long live the Emperor."

Beregowski, the Pole who made the attempt on the Czar's life, was examined on Friday, and the following information was elicited from the prisoner, who gave his replies with great coolness:—"He is 20 years of age, of Polish nationality, and was employed at M. Gonin's, an instrument maker; after which at M. Cail's, whom he left on the 4th of May, and he has since been living on his savings, augmented by the pecuniary assistance given to refugees. He was asked, 'How could you fire at a Sovereign, the guest of France, who nourished you?' He replied, with tears in his eyes, 'It is true, I committed a great crime towards France.' 'But you ran the risk of killing the Emperor Napoleon.' 'No,' he replied, 'a Polish bullet could not go astray. It must go straight when aimed at the Czar. I wished to deliver the world of the Czar, and the Czar himself of the remorse which must weigh upon him.' He was subsequently questioned by MM. Rouher and Schouwaloff, and in reply said that he was an insurgent at 16, when he broke off all intercourse with his family. He had not communicated to any one his intention of assassination, for fear of being betrayed. After the examination Beregowski was perfectly collected. He signed the reports of the proceedings, and showed no sorrow, but expressed his regret at not having been successful."

On Friday evening the public buildings and a great number of private houses were illuminated. The principal boulevards and streets presented a magnificent aspect. Great crowds filled the streets. On Saturday, as the Emperor Napoleon was returning from St. Cloud and passing by the Exhibition, he received an enthusiastic welcome. The Czar had a warm reception from the crowds while going on Friday night in an open carriage to the Grand Hotel to pay a visit to his sister, the Grand Duchess Mary of Russia.

In reply to the congratulations of the French Ministers, the Czar said that the occurrence would but strengthen the bonds which unite the Czar to France and the Emperor, and that his remembrance of the manifestation of public sympathy on the occasion would be imperishable.

The Polish residents in Paris have signed an address to the Emperor Napoleon expressing sorrow and deprecation at the attempt to assassinate the Czar. General Zamoyaki has written a letter expressing the sorrow and profound indignation felt by himself and all his fellow-countrymen at the crime.

Numerous addresses have been received from the different Municipal Councils, and several towns of France have been illuminated in consequence of the Czar's escape from assassination.

In St. Petersburg a thanksgiving service for the escape of the Czar from assassination in Paris was performed in all the churches, which were crowded. The streets were filled with people, and the city was illuminated. The news of the attempt caused immense excitement among all classes of the people.

On Sunday the Sovereigns visited the galleries and gardens at Versailles. They were warmly cheered by the assembled crowd. Luncheon was afterwards served for sixty persons. In the evening there was a fête at the Tuilleries.

Prior to the attempt on his life, the Emperor Alexander was decidedly unpopular in Paris. On the preceding Monday he visited the Hotel Cluny, and was mobbed by the students of the Quartier, who shouted "Vive la Pologne." Escaping from these critics, he went to the Palais de Justice, and there, it is said, many of the young advocates crowded round him, crying "Vive la Pologne," nor would they be silenced by General Leboeuf, who was the Czar's guide. The matter came before the Council of Barristers, who decided, by 7 to 6 votes, that there was no ground for proceeding, according to the rules of the profession, against those members of it who made themselves conspicuous by this manifestation.

It is said that the Emperor Napoleon may be expected to visit Berlin in September next.

HUNGARY.

The Emperor Francis Joseph was on Saturday crowned King of Hungary, amid great enthusiasm. At half-past eight in the morning the crown was placed upon his head at Buda, and at half-past eleven he took the oath in Pesth, swearing upon the sacred

mound to defend the constitutional rights and independence of Hungary whencesoever they might be assailed. An amnesty has been proclaimed. The festivities have been slightly curtailed in consequence of the melancholy death of the Princess Mathilde, but otherwise the programme is to be adhered to.

On Monday the deputations from the municipalities were received by the King of Hungary, to whom they presented the sum of money fixed upon for defraying his personal expenses at the coronation, as well as the presents to his Majesty from the town of Pesth.

ITALY.

All the bureaux of the Italian Chamber of Deputies have rejected the Finance Minister's Bill and the Convention respecting the ecclesiastical property, and have appointed commissioners to draw up a counter scheme. Signor Ferraris has been elected President of the Commission.

The good faith of the Italian Government in respect to the Ecclesiastical Property Bill seems to be a good deal doubted by the Italian Parliament. M. Brasseur has charged the Government with so arranging the bill as to hoodwink the Chambers, with a view to the retrocession of the property to the Church. At the sitting of the Chamber of Deputies on Monday, Signor Ratazzi was questioned on the subject. He indignantly denied the truth of the allegations of M. Brasseur, and declared that there was no understanding between the Italian and Papal Governments as to the ecclesiastical property. In such a matter the Italian Government would never think of first consulting the Papacy.

MEXICO.

The New York journals publish intelligence from Mexico announcing that the Liberals have left Queretaro for the city of Mexico. The Emperor Maximilian will be taken to the capital as a prisoner of war. He was, it appears, betrayed at Queretaro by Lopez.

FOREIGN MISCELLANY.

President Johnson is making a tour through the South.

The Queen of Spain is expected at Rome before or after her visit to Paris.

"We learn from Florence," says the *Journal de Paris*, "that Garibaldi, being indisposed, left that city on June 1 to return to Caprera."

General Geffard, ex-President of the Republic of Hayti, has arrived in Paris. He is a tall, fine man of colour, with a white moustache.

A rumour is in circulation that the Pope and Cardinal Antonelli will visit Paris at the end of August.

In consequence of the recent conspiracy, Queen Mary has been obliged to quit Hanover, and join the ex-King, her husband, at Vienna.

The North Carolina Episcopal Convention have advised education without distinction of colour, and the instalment of negroes as clergymen.

King Victor Emmanuel lately replied to a question as to whether he was going to Paris: "Why should I go? I have not money enough to take a third-class ticket."

The evacuation of Luxemburg will commence at once, and will be completed before the 15th inst. Immediately after the evacuation, 1,000 soldiers of the Grand Duchy will occupy the fortress.

The Viceroy of Egypt left Alexandria on Monday morning for Paris. Prince Humbert is now there; Prince Michael of Serbia is coming; and the Queen of Spain, accompanied by Marshal Narvaez, is now definitively expected.

POLAND.—The Governor of Warsaw has abolished the prohibition against people being in the streets after midnight, and ordered that the passes hitherto necessary for entering and leaving the town shall no longer be required.

THE CRETAN QUESTION.—The *Patrie* states that the Emperor Napoleon has proposed the appointment of an International Commission to inquire into the present disposition and grievances of the Cretans. England and Austria, it is stated, look upon the proposal with favour, and it is hoped all the Cabinets will accept it.

THE FORTHCOMING PAPAL FESTIVAL.—Accounts from Rome state that the Pope is very busy with preparations for the great solemnities now near at hand, and has taken upon himself the maintenance of eighty-five bishops during their celebration. Besides public prayers, &c., in the three great basilicas, the manger which good Romanists believe that St. Jerome brought from Bethlehem is to be exhibited in Santa Maria Maggiore, and each basilica to be visited in succession by the Holy Father and the Sacred College. On St. Peter's Day masses will be celebrated by the Pope, and the chanting performed by three choirs, each of a hundred voices. One of these choirs is to be concealed in the cupola, to imitate the chorus of the angels.

THE EMPEROR ALEXANDER.—Alexander the Second has a firm carriage, almost too rapid a walk to be called "dignified," and yet at once you feel that he is "every inch a king." He has moral as well as physical dignity in his manner and address when he pauses and speaks; his eyes are blue and luminous—but sometimes, as when the brow is drawn down, in observation, for instance, they darken into severity. His complexion is fair, but slightly bronzed; his hair in youth must have been very light—it is now a soft brown, cut short; his moustache, like all the moustaches of the present day, is cultivated and cared for. His Majesty spoke little, but observed a great deal. He passed close to us

twice; returned the quiet but earnest salutations of the assembly with smiles rather than bows—very sweet smiles for a gentleman who has numbered forty-nine years, when smiles generally suggest wrinkles; but the Emperor of Russia's smiles will be sweet to the last, because they are not frequent but sincere, and his lips and eyes smile in harmony.—*Mrs. S. C. Hall in the Birmingham Daily Gazette.*

SAD FATE OF AN AUSTRIAN PRINCESS.—The Archduchess Matilda has ceased from suffering. The intended mother of the future kings of Italy, a lady destined to wear a diadem which has not rested on a female brow for centuries, a scion of that branch of the House of Hapsburg-Lorraine in which public and private worth is most conspicuously hereditary, the daughter of the conqueror of Custozza, and granddaughter of the hero of Aspern and Essling, a Princess in her nineteenth year, by all accounts endowed with rare gifts of person, mind, and heart, died, on Thursday last, at eight o'clock in the morning—of a lucifer match. She inadvertently trod on one which was lying at her feet on the floor as she leant out at the window talking to one of her relatives; her summer dress was in a blaze before she was aware of it, and before any one could run to her rescue she sank to the ground in an agony of pain from which only death released her. The report of the tragic event spread slowly and obscurely; the identity of the alleged victim was not at once established; then, for a few days, hopes were entertained that the injury, however severe, would not terminate fatally. Late bulletins even told us of her contemplated removal to better air; but all is over now, and Humbert, Prince of Piedmont, heir to the throne of Italy, must look elsewhere for a bride.—*Times.*

THE DOMINION OF CANADA.—The Canadian Ministers have been attending at public dinners given in their honour on their return from London. Mr. J. A. Macdonald, at an entertainment at Kingston, stated that the mission of the delegates had involved much hard labour. The conference was continued morning and night, communication being constantly kept up with the Imperial Government. The delegates had to bring to their task a spirit of mutual concession, and they did so; while British statesmen, out of power and in power, united to aid in the great object in view. Mr. Macdonald acknowledged most strongly the interest taken by the Queen in the prosperity of the colonies and the success of the union. It was not mere official courtesy that was extended to the delegates. They had the honour, at her Majesty's own desire, of a private audience at the Palace. They received from her Majesty's lips the assurance that she took the greatest interest in affairs affecting the provinces, and recognised with the utmost satisfaction the spirit of loyalty exhibited by her Transatlantic subjects. Mr. Macdonald said he had much pleasure in fulfilling her Majesty's request that he would convey to his countrymen the assurances he thus gave to them. He said, that in all probability before he again left Kingston, the news would be flashed across the Atlantic that her Majesty had been pleased to issue her Royal proclamation, proclaiming the new dominion. The fixing the date was in the hands of her Majesty's advisers, but he had reason to believe that the first or second week in July would witness the consummation of the wishes of the people of the provinces. The duties of the first Parliament would be enormous in amount, and of immense importance; but with care in the selection of representatives, and on their part with moderation, prudence, and disinterestedness, the work of laying the foundation of the new dominion would be well completed.

THE POPE AND A DEPUTATION.—The Roman correspondent of the *Daily News* gives an account of the reception of a deputation by the Pope who had gone to his Holiness to represent the grievances of the farmers who suffer severely from brigandage. The writer says:—"In the first place, we are told that the deputation was received most graciously by the Holy Father, who solemnly assured the petitioners that the grievance which they complained of was not half so great as they supposed. Then, addressing himself to Duke Massimo, the Pope inquired what remedy he could suggest for the evil. Upon this the Duke Massimo replied that the simplest expedient to adopt would be that of organising a kind of National Guard in the country districts—a measure which had already been resorted to, with excellent results, in the kingdom of Italy. However, at the bare mention of the words 'National Guard,' the Pope interrupted the speaker, ejaculating, 'Questa parola mi fa vomitare,' an expression which to an English ear sounds strong, but which to an Italian amounts to no more than the English phrase, 'I am sick of.' That this was the exact expression used by the Holy Father I am positively assured on the best authority. The case of Signor Arata, Russian Consul at Civita Vecchia, who, besides the loss of his sheep and wool, was mulcted of the sum of 6,000 scudi by the brigands of La Tolfa, being cited, the Holy Father observed that that case went for nothing, for that he knew it for a fact that Signor Arata's bailiff had betrayed his employer, and was in league with the brigands. Upon this, unable to contain himself any longer, or to remain silent while a friend's character was being taken away, Signor Giansanti, who is a blunt, burly fellow, standing upwards of six feet high, and broad in proportion, blurted out unceremoniously, in his habitual stentorian voice, 'Your Holiness is misinformed.' Completely taken aback, and unused to such interruption, the Pope is reported to have lost all control of his temper."

A Paris letter says:—"Madame Ristori is now living in Paris, having returned from America, where she realised no less than 40,000*l.* clear money."

MR. GOLDWIN SMITH ON "THE DERBY."

Mr. Goldwin Smith has addressed the following letter to the *Manchester Examiner*:—"Sir,—The correspondent of one of the journals, describing the Derby, says that among the cheering which hailed the success of the victor 'was to be heard here and there a sound, half sob, half scream, telling a tale of heavy loss, if not of absolute ruin.' Subsequent report seems to confirm the tale. This is the spectacle which Lord Palmerston compared to the Isthmian Games. It is about as like the Isthmian Games as the character of Lord Palmerston was like the character, cast in a narrow but genuine and noble mould, of the Greek hero. The reward of the victor at the Isthmian Games was a crown of leaves; this, with an inscription on enduring marble in his city, and the more enduring monument of Pindar's verse. Of betting I believe we have no record. If any sobs and screams mingled with the exultation of victory, they told only of the honourable agony of defeat. If a parallel is to be sought in antiquity for these sports of ours, it should be sought rather in the delirious and degraded passions of the Roman circus in the last age of degenerate Rome. It is needless to say that this is horse-racing no longer. It is a gigantic system, or rather frenzy, of national gambling. The horses are no more than the two straws pulled from a haystack, or the two drops of rain running together down the window pane, on which, for want of anything better, gamblers have been known to stake their money. The whole kingdom at the approach of the Derby becomes a gaming table, at which men who never saw a horse-race, who could not tell the points of a horse, who would not know Hermit from a hack, and even women and boys, hasten to taste the vile delight of gambling, often to their demoralisation, sometimes to their ruin. As to the pretence of keeping up the breed of horses, it is needless to say that it is about as valid and about as sincere as the defence of fox-hunting on the ground that it clears the country of vermin. Gambling—gambling, every year more extensive, every year for higher stakes, as the need of excitement increases—this is now the grand national amusement, and its crisis is the great national event. The men of the Commonwealth put a stop to bear-baiting and the other 'sports' of that time. This is set down as a proof of their moroseness; and Macaulay says, in his epigrammatic way, that the bear-baiting was put down, not because it gave pain to the bear, but because it gave pleasure to the spectators. Vane or Cromwell would probably have answered that it was not because it gave pleasure, but because the pleasure which it gave was an ignoble, unmanly, and degrading pleasure, unworthy alike of a Christian and of an English citizen. Those days, however, are gone by. Nobody would now propose to interfere legally with any amusement not contrary to public order or decency. We have learnt that a censorship of manners in attempting to cure throws in the disease. If, indeed, as the *Times* tells us, the aristocracy, our hereditary legislators, are gambling away their estates and impoverishing their titles, it may become necessary that the State should step in for the protection of hereditary wisdom. But otherwise, as offences against heaven must be left to the jurisdiction of heaven, so moral diseases must be left to moral cures. It is hard to meet in any moral philosopher with a good diagnosis of the moral malady of gambling, or a good prescription for its cure. Moral philosophers occupy themselves too much with general sentiments and theories, too little with the practical examination and treatment of the infirmities to which humanity is heir; they are too much of the preacher and essayist, too little of the physician. There seems to be no principle or propensity in human nature in itself evil; our vices are the depravations or over-excitements of natural tendencies and desires. The feeling of hope, or whatever it is that leads us to venture and aspire, is capable, I presume, like other feelings, of being over-excited by artificial stimulants, such as the gambling-table or the betting ring affords. Or perhaps a lower but more natural explanation may be found in the love of gain combined with the dislike of labour. But one thing seems certain, that the passion for gambling prevails only in the absence of any worthy object of interest or desire. A man whose mind was full of manly aspirations, or whose heart was occupied by strong and pure affections, would not be seen waiting at the telegraph office, with agony in his face, for the news of a horse-race, or heard screaming and sobbing at Epsom because one animal had got its head before another. The clergymen and moralists who are lamenting and denouncing this base mania will find that in the case of the individual they will do little by attacking it directly. The only way of expelling the unhealthy and immoral interest is by implanting an interest which is healthy and moral. And as with the individual, so it is with the nation. Give us a Parliament capable of being the organ of national aspiration and effort, let great questions be once more handled in earnest by great men, let our political chiefs once more display the qualities which touch a nation's heart, and the soul of England will soon cease to be absorbed by a horse-race. That it should be so absorbed at present is not wonderful. I see in the shop-windows a caricature the form of which is itself taken from the racecourse. A jockey, whose looks bespeak him the most knavish of his tribe, is distancing his less cunning rivals in a race. This is a caricature of the Reform struggle in the House of Commons—a caricature, no; but a simple picture of the humiliating reality. On the greatest of all national questions this Parliament, which Mr. Lowe calls heroic, not only allows itself, but is apparently pleased to be ridden by cajolery and

fraud; and the victory in legislation belongs to him who is most familiar with the tricks of the turf and most unscrupulous in practising them. Who can blame the nation for turning its mind to a more genuine and purer object of interest in a race-horse?

Miscellaneous News.

THE TAILORS' STRIKE.—It is now eight weeks since this movement commenced, and there seems at present not the slightest probability that the contest between masters and men will be amicably settled before a further considerable time has elapsed.

THE METROPOLITAN MEAT MARKET.—The foundation-stone of the New Meat and Poultry Market about to be erected on the site of the old Smithfield Market was laid on Wednesday. The edifice, designed by Mr. Jones, the City architect, is conceived upon a scale of great magnitude, and with new approaches is estimated to cost 300,000*l.* To meet this large expenditure a toll of 1*d.* upon every 21*lb.* of meat is to be levied.

VOLUNTEERS IN CIVIL DISTURBANCES.—The long-promised memorandum relating to the employment of volunteers in aid of the civil power has just been issued from the War Office. The circular expressly declares that the civil authority cannot order or call upon volunteers to act as a "military body," but affirms that in performing the duty of special constables they are entitled to use and put in action such knowledge and practice of military discipline and organisation as they may possess for the purpose of making their combined strength and the use of such weapons as the occasion may justify more effectual.

TURF GAMBLING.—It was remarked, when the enormous losses of eminent supporters of the Turf, and the manner in which their bets had been settled, were recounted with so much detail by the sporting press, that further elucidations could not be delayed. The *Imperial Review* furnishes them, stating that Mr. Naylor, of Hooton, has become the purchaser of the residence of the Duke of Hamilton in Arlington-street; and the Marquis of Bute has purchased London Castle, in Ayrshire, the seat of the Marquis of Hastings, for 350,000*l.* The *Sporting Life* says it is believed that the Marquis of Hastings won at Ascot last week quite 20,000*l.* in bets, "which is a fair instalment of his lordship's late heavy Derby losses."

THE RIGHT TO SEIZE GOODS IN A ROYAL PALACE.—The Court of Exchequer, on Tuesday, gave judgment in the case of the Attorney-General v. Dakin and others. The defendants are the Sheriffs of London and Middlesex, and some of their officers, who, under a writ of *fiat facias*, seized goods belonging to Lord Henry Gordon in Hampton Court Palace. It was contended that this was a violation of the privileges of the Queen, inasmuch as Hampton Court is a Royal palace. Mr. Baron Bramwell and Mr. Baron Martin both held that Hampton Court was not a Royal residence in the sense necessary to render the privilege contended for on behalf of the Crown applicable. The Lord Chief Baron was of a different opinion; but the majority of the judges being for the defendants, the decision was in their favour.

THE MILK OF COMMERCE.—A recent trial in the Manchester County Court affords an additional insight into the secrets of the milk pail. A provision dealer had bought a milk walk of a farmer for 90*l.*, contracting with the farmer for a regular supply of good new milk. The farmer supplied the quantity of milk contracted for, but watered it copiously before delivery, and the provision dealer, on his part, watered it over again before he retailed it to his customers, who very soon declined to deal with him any more. Then the provision dealer brought an action against the farmer for having ruined his trade. The question to be decided was, whether the farmer had contracted to supply pure milk or merely what is known as "the milk of commerce," which contains one-third of water seasoned with salt and coloured with annatto. The judge decided that the milkman and the farmer were a couple of rogues, and did his best in passing sentence to punish them equally.

STRANGE FATALITY.—During the sitting of the Newington Vestry, on Wednesday evening last, it was stated by the chairman that Mr. Snellgrove, of Surrey-square, while on his way to the vestry that evening, was taken suddenly ill, and had to be taken into a shop in the Walworth-road, where Dr. Iliffe and Dr. Cortis attended, but life was found to be extinct. On the previous day, Mr. Weaver, of East-street, another member of the Vestry, was going up stairs when he suddenly fell, and in a few moments ceased to exist. The former gentleman was the hon. secretary to the Merchants' Lecture, which was established in 1872, and is at present delivered in the Poultry Chapel, on the Tuesday succeeding the first Sunday in the month, between twelve and one o'clock. Mr. Snellgrove was present last Tuesday morning, the Rev. Newman Hall being the lecturer, and appeared to be in even better health than usual. The deceased gentleman was an active and intelligent member and officer of York-street (Walworth) Independent Chapel, and will be much lamented by a large circle of friends.

THE BISHOP OF OXFORD AND HIS RITUALISTIC PORTRAIT.—Vice-Chancellor Wood had before him on Thursday morning the case of Mowbray v. Tilt and others, which was a motion on behalf of Mr. A. R. Mowbray, of Oxford, photographer, and the proprietor of a photograph of the Bishop of Oxford holding a pastoral staff and in the act of blessing,

for an injunction to restrain the firm of Hatchard and Co., Piccadilly, from further publishing or selling copies of a pamphlet containing an engraving of the said photograph. The pamphlet, which is anonymous, is entitled, "The Position of the Right Rev. Samuel Wilberforce, D.D., Lord Bishop of Oxford, in reference to Ritualism, together with a Prefatory Account of the Homeward Movement in the Church of England in the days of Archbishop Laud. By a Senior Resident Member of the University of Oxford." Mr. W. M. James and Mr. Fisher supported the motion. Mr. Druce and Mr. Longley appeared for the defendants. They said the photograph was not the property of the plaintiff, because it was taken at the request, not of the plaintiff, but of some other persons who were friends of the bishop, and not one of them was made a party to the bill. The engraving in the pamphlet was not in all respects a copy of the photograph; for instance, it omitted the lights and shades of the photograph. The object of the pamphlet was to show that the attitude which the bishop had assumed in the presence of the friends who requested him to allow his photograph to be taken revealed what his real views were with reference to the Ritualist movement. The photograph represented him in the attitude of a Roman bishop imparting a blessing. The Vice-Chancellor said the plaintiff had sworn that he was the proprietor of the photograph, and that had not been contradicted by evidence. The court had nothing to do with the pamphlet, but there must be an injunction to restrain the publication of the engraving of the photograph by the defendants.

THE FIELD-LANE RAGGED-SCHOOLS AND REFUGE.—The twenty-fifth anniversary of this well known and valuable institution—the precursor of so many others—was celebrated by a meeting in the schools on Wednesday evening, the Earl of Shaftesbury in the chair. Mr. Tawell, the honorary secretary, read the report, which, with one exception, was of the most satisfactory character. The one exception was that owing to the commercial disarrangements of the year 1866 the institution had been deprived of a great deal of the voluntary pecuniary support it usually received, necessitating the committee to borrow a sum of 3,000*l.*, to pay for the completion of the new building. They had, however, received the usual royal bounty of 50*l.*, and 250 guineas from the Corporation of London. There were 1,310 children at present on the books attending the day and night schools. The industrial classes, clothing clubs, penny banks, Bible classes, and mothers' meetings were all in full and satisfactory operation, and were well attended. In all upwards of 10,000 persons were in one way or the other benefited by the institution annually. The committee had to pay 150*l.* for local taxation. The amount received during the past year was 8,110*l.* 13*s.* 4*d.*, and the expenditure had been 7,265*l.* The Bishop of Cork in an eloquent speech moved the adoption of the report. The Rev. Charles Prest seconded the motion, which was ably supported by the Rev. Dr. Cumming, and carried unanimously. The Earl of Shaftesbury announced that owing to some prior engagements he was obliged to leave. He was much pleased with the report, and congratulated the meeting on its satisfactory character. It appeared that there were 30,000 City Arabs, and the object of the institution was to rescue those poor children from ignorance, vice, and degradation. Much good had been done in this way, but he thought that the efforts made on behalf of the females was not so great as those on behalf of the boys. Considering the influence of the female mind in moulding society, it was most important that their culture should be more attended to. He was glad to find that there were so many institutions of this kind in the metropolis, and he would be happy if their reports were annually laid before Parliament, and members of both Houses were obliged under a penalty to read them. (Laughter.) So long as infantile ignorance and degradation existed in England, he prayed God that this and similar institutions might abound and prosper. (Cheers.) His lordship then left the room amid much cheering, and the chair was taken by Mr. George Moore. The meeting was also addressed by the Rev. Mr. Scott, the Rev. A. Mursell, the Rev. G. Smith, the Rev. C. P. McCarthy, Mr. George Moore, &c., the proceedings closing with a vote of thanks to the chair.

UNIVERSITY COLLEGE, LONDON.—At a session of Council on the 1st instant, a vote of thanks was passed to the Right Hon. Edward Cardwell for his kindness in acceding to the request of the council that he would preside at the presentation of prizes to the students of the Faculty of Medicine on the 13th ult., for the courtesy with which he conducted the ceremony, and for the judicious and impressive address with which he closed the proceedings. The resignation by Dr. Hare of the office of Physician and Professor of Clinical Medicine in the hospital, on the ground that the pressure of increasing professional engagements prevented his punctual discharge of the duties connected with the offices, was received and accepted with regret. A letter from Dr. Jenner was read, stating that as other and unavoidable engagements prevented his longer discharging, without serious risk to his health, the duties of Professor of Medicine, he was desirous of resigning that chair, but requested permission to continue to hold his appointment of physician to the hospital and Professor of Clinical Medicine. This resignation of the Professorship of Medicine was also accepted with regret, and on the assurance that the council with much pleasure acceded to Dr. Jenner's request that he should continue to hold his other offices. The vacancy in the Professorship of the Principles

and Practice of Medicine and in one of the offices of physician to the hospital and Professor of Clinical Medicine was ordered to be advertised, and the 22nd June was fixed as the last day for receiving applications from candidates. The discontinuance of the "Longridge" prize of 40*l.* for general proficiency in medicine and surgery, for the reason that there were without it sufficient money prizes for advanced students, was confirmed, and the experiment of medical entrance exhibitions for another term of three years was resolved on, the exhibitions to be of 30*l.*, 20*l.* and 10*l.* each, tenable for two years, and to be designated respectively the Professors' Exhibition, as arising from contributions by Professors; the "Longridge" Exhibition, in commemoration of the Longridge legacy to the college of 1,000*l.* and the Prevost Exhibition, in memory of the gift of 500*l.* by the brothers of the late Mr. J. L. Prevost after his decease, in fulfilment of his desire, a further sum of 500*l.* having been given by them to the hospital, and a private ward named in consequence Prevost Ward. It was decided that the duty of instructing the classes of Mathematical Physics should be entrusted to Professors Hirst and Carey Forster, with the aid of an assistant, and that Dr. Hirst be styled Professor of Pure and Applied Mathematics, and Professor Forster Professor of Physics. A list of subscriptions to a building fund in progress of being raised towards the erection of the south wing of the college was presented. The contributions amounted to upwards of 3,000*l.*, of which the principal were by Mr. Sharpe, as announced last year, 1,000*l.*; Mr. J. P. Heywood, 1,000*l.*; Mr. John Remington Mills, M.P., 50*l.*; Mr. T. W. Evans, M.P., 25*l.*; by Members of Council—Lord Belper, 100*l.*; Sir Francis Goldsmid, M.P., 500*l.*, Mr. Grote, 50*l.*; Sir Edward Ryan, 25*l.*; Mr. Booth, 25*l.*; Mr. Busk, 25*l.*; Mr. Charles, 5*l.*; Mr. Enfield, 50*l.*; Mr. Gibson, 50*l.*; Mr. Farrer, 25*l.*; Mr. Field, 25*l.*; Mr. Matthews, 25*l.*; Mr. Romilly, 25*l.*; Mr. F. J. Wood, 25*l.* The appeal as printed was ordered to be circulated among members of the college, and other known friends to the institution.

A STORY BY CHARLES DICKENS.—The friends of the Railway Benevolent Institution, which is honoured with the patronage of her Majesty the Queen, held their ninth annual dinner at Willis's Rooms on Wednesday night, Charles Dickens, Esq., in the chair. Upon entering the room the distinguished author was received with loud cheers. Mr. Dickens proposed the toast of the evening in an excellent speech. In conclusion, he said: I desire to ask the public whether the servants of the great railways, who, in fact, are their servants—their ready, zealous, faithful, hard-working servants—whether they have not established, whether they do not every day establish, a reasonable claim to liberal remembrance? On this point of the case, gentlemen, there is a story once told me by a friend of mine, which seems to my mind to have a certain application. My friend was an American sea captain, and therefore it is quite unnecessary to say his story was quite true. (Laughter.) He was captain and part owner of a large American merchant liner. On a certain voyage out, in exquisite summer weather, he had for a cabin passenger one beautiful young lady, and ten more or less beautiful young gentlemen. Light winds or dead calms prevailing, the voyage was slow. They had made half their distance when the ten young gentlemen were all madly in love with the young lady. They had all proposed to her, and bloodshed amongst the rivals seemed imminent, pending the young lady's decision. (Laughter.) In this extremity the beautiful young lady confided in my friend the captain, who gave her discreet advice. He said: If your affections are disengaged, take that one of the young gentlemen whom you like the best, and settle the question. (Laughter.) To this the beautiful young lady made reply, "I cannot do that, because I like them all equally well." (Laughter.) My friend, who was a man of resource, hit upon this ingenious expedient. Said he, "Tomorrow, at mid-day, when lunch is announced, do you plunge boldly overboard head foremost. I will be alongside in a boat to rescue you, and take the one of the ten who rushes to your rescue, and then you can afterwards have him." The beautiful young lady highly approved, and did accordingly; but after she plunged in nine of the ten more or less beautiful young gentlemen plunged in after her—(laughter)—and the tenth remained and shed tears—(laughter)—looking over the side of the vessel. They were all picked up and restored, dripping, to the deck. (Laughter.) The beautiful young lady, upon seeing them, said, "What am I to do? See what a sight they are in. How can I possibly choose, because every one of them is equally wet?" (Laughter.) "Then," said my friend the captain, acting upon a sudden inspiration, "take the dry one." (Loud and continued laughter.) I am sorry to say that she did so, and they lived happy ever afterwards. (Cheers.)

FLAVOURING FRUIT WHILE GROWING.—A gardener of Gaud has, after many trials, succeeded in giving any kind of fruit the flavour he pleases while it is still on the tree. Let us take an apple, for instance: he pricks it rather deeply in four or five places with a large needle, and then lets it dip for a while in a bowl containing a liquid possessing the taste he wishes to communicate. After a few seconds this liquid will have penetrated into the pulps; and this operation being repeated two or three times, at intervals of eight or ten days, the apple is left to ripen on the tree, and will subsequently be found to have acquired the taste either of strawberry, raspberry, cloves, &c., according to the liquid employed.

Literature.

"THE KEYS OF SAINT PETER."*

This work, like the former one of the author on the Apocrypha, of which it is in a certain sense the complement, is remarkable for its originality, and for the theorising tendency, not uncommon in the present day, of which it is so striking an example. The last-named peculiarity would seem to be hereditary in the present instance. "Egypt's Place in Universal History," by the late Prussian Minister, exhibits a profounder genius, a wider range of knowledge, a more extensive scholarship; but in both we see the same dominating faculty which conceives and pursues a theory to its last proofs, whether real or imaginary, with a boldness that overlooks all difficulties, and, like a swollen mountain torrent, rushes headlong to its own conclusions.

What the father attempted to do for "Egypt," with immense erudition and equal daring, the son has endeavoured to do, with less erudition, but even greater daring, for the "House of Rechab" and its modern representative, "Saint Peter."

It would require a greater space than we have at command to follow the author through the various chapters of the volume just published, with a view to an adequate presentation to our readers of the great variety of topics on which it treats. All that we propose is to furnish an outline of the general theory of the author, by stating the several positions he seeks to establish in connection with it; and then to express our honest convictions in relation to the whole.

The object of the present work, then, is to show that from the beginning symbolism has been the vehicle of revelation; that this symbolical revelation, rightly interpreted, contained the "hidden wisdom" finally manifested in Christ, wrongly interpreted, led to idolatry; that when the Israelites became the depositary of this symbolism, there were two lines of agency for its transmission, the Hebrews, or Formalists, and the Kenites, or Rechabites, the latter being the true interpreters of the symbols which the former perverted to idolatrous uses; that along with the written law of Moses there was an oral or traditionary interpretation of its hidden meaning, safely kept in successive periods by an order of men raised up for the purpose; that the Canon of the Old Testament Scripture, finally revised by Ezra, was altered to suit the views of the Hebrew or formal party, and to the exclusion of the views of the Traditionalists, excepting always the writings of the prophets, which were composed by Kenites or Traditionalists; that the portion of the law which relates to sacrifices was an interpolation of the Hebrews, and specially of the followers of Zadoc, afterwards called Sadducees, and besides having no Divine sanction, was condemned by the Kenite writers of the Psalms, and by Jeremiah, and the prophets generally; that David, Jesus and all His Apostles, excepting Judas Iscariot, were Kenites or Traditionalists, while the ruling party in the time of our Lord were Hebrews, Sadducees and Formalists; that the teaching of our Lord was to be interpreted only by a reference to the Traditionary and Apocryphal literature treasured up by the Kenite party; and that hence we are to account for the citations in the New Testament from the Septuagint version of the Old Testament, which was composed by Traditionalists and Kenites; that the Apocrypha of the Old Testament Scriptures, including the books generally known by that name, and Job, Ecclesiastes, Song of Songs, Daniel, &c., contained the true apocalypse of the Old Testament Canon, and that the Apocrypha of the New Testament, including also the traditional writings composed since the Canon of the New Testament was completed, constitute the apocalypse of the New Testament; that the New Testament, including the Gospels and Epistles, is even now a sealed book apart from the symbolism of all the ages past, from Eden to Patmos; and that the true interpretation of this symbolism is specially confided to the successors of St. Peter, to whom were given the "keys of the kingdom," that is, the power to unlock the treasures of the House of Rechab, the traditions of the Church from the beginning to the end of its history.

Such, as far as we can follow the design of the author, is the outline of his present work. If we have misapprehended his meaning it has been unintentionally. Of course there are digressions here and there, and elaborate expan-

sions of particular details bearing on the general subject, which we have no space to notice. The author's own statement, contained in the preface, will confirm the truth of the above representation, only in a more summary, and therefore less perfect, manner.

"A mysterious silence rules over the period of nearly five hundred years which separates the events chronicled in the Old Testament from those that are recorded in the New Testament. Yet the New and the Old hang together. There are Scriptures which refer to these times, and they form part of the Greek version of the Hebrew Canon, and of the Septuagint, which was published during the three last centuries of the pre-Christian era. . . . These scriptures were called Apocrypha, because they referred to what had in earlier times been hidden. Can it be proved that some of these Scriptures were composed before the captivity, during the same, and during that eventful period which commenced with the return to the Holy Land, and which culminated in the commencement of the Christian era? If so, in what connection do these records of things hidden stand with 'the preaching of Jesus Christ,' that is, with 'the revelation of the mystery which was kept in silence since the world began,' although, from the beginning, God had spoken 'through the mouth of his holy prophets'? . . . We try to prove that the Apocrypha, or hidden wisdom, was gradually recorded in spite of a party in the Jewish Church which was always opposed to the promulgation of tradition, and thus to the principle of universality. These and other principles were always supported by the Rechabites, or Kenites, who although from the beginning separated from the Hebrews, formed with the latter the people of Israel. These two parties merged into the Christian church. Although their hostility never entirely ceased, concord by compromise was rendered possible through symbols, which suggested, more than they defined, the right interpretation of Divine mysteries, the keys of which were confided to St. Peter."

It is quite unnecessary to say that the subject thus dealt with is one of the utmost importance, and demanding the most careful treatment; since, if the author's views are correct, not only is our Protestantism in all its branches and under all its aspects a blunder and a sin, but our Bible is a mutilated and defective portion of the Scriptures of truth. If the author's position is tenable, the Apocrypha should henceforth be our Bible, or the most important part of our Bible, and all our churches should be broken up to merge themselves in the one Catholic Church which acknowledges St. Peter as its head. Were it not for the air of seriousness that pervades the volume, and for the grave interests which the author must know to be at stake, we should have imagined that he had been straining his ingenuity to the utmost with a view to practising on the credulity of the reading public. There is, moreover—apart from the author's theory—so much that is valuable in various parts of the volume itself, that we are reluctant to allow the supposition hinted at, and can only account for the work as a whole, on the hypothesis that his theorising tendencies have got the mastery over him, and landed him in conclusions which a more sober mind would have laid aside as altogether unwarranted.

For, to express our views candidly on this matter, there is scarcely a position in the general argument of our author that may not be contested, while many of the details are made up of assumptions which few, if any, Biblical scholars would be willing to accept. Throughout the work mere probabilities are taken for proofs, and partial views of admitted truths, sometimes truisms, are so strangely built up along with startling and unverified hypotheses in the structure of the author's theory, that the impression produced is anything but what we suppose the author would desire. Then, when we come to the concluding chapter of the work, in which all the preceding lines of reasoning should be seen converging in proof of the author's theory respecting the exclusive authority of Peter's successors, we find nothing but an exploded interpretation of our Lord's commission to Peter, linked on to the author's views respecting tradition as still necessary to furnish the true canon of interpretation. "What we know not, the successors of St. Peter, the successors of the Keys of St. Peter, of the Keys of David, do know; unless we assume that the tradition of the Church has become a mere fiction, and is in no sense 'the memory of the Church.' Let the Mystery of Babylon fall. Let Rome speak."

It is true the author has devoted a chapter to the development of his views respecting the primacy of Peter; but the line of argument adopted is so fanciful that we can hardly conceive how any sober-minded reader can admit it for a moment. It is impossible to give the argument in a few words, but it may suffice to say that M. de Bunsen finds in the parable of the Talents, apocryphally explained, his culminating proof that Peter is to be acknowledged as the authoritative expounder of Christian truth. Peter is the "good servant," while James is the "wicked and slothful servant," whose talent is to be handed over to Peter in augmentation of his special authority. Not

only is the Protestant argument derived from the history of Peter as recorded in the Acts, from his own Epistles, and from the conduct of Paul in relation to him, altogether ignored, but no attempt even is made to prove that the imagined primacy of Peter was transmitted to his successors in the Romish Church. The apocryphal oracle has spoken; henceforth let all men understand where the truth and the Church's ultimate unity are to be found!

"The development in Scripture and in the creeds must be traced to the same source, that is, to the gradual proclamation of secret tradition, to the gradual application of the keys of St. Peter. The recognition of the primacy of the Pope of Rome is no more than the acknowledgment of an historical fact. Nowhere else than in the Roman Papacy can we recognise the historical continuity of an organisation, the high destiny of which can be historically proved to have been to harmonise what is written with authoritative canons of interpretation, and also, through general councils, with the progressive exigencies of human consciousness. . . . There is a gulf, and it must be bridged over. Canons of interpretation are the requirements of the age; they can only be supplied by the revelation of what is hidden, by the Apocalypse of the Apocrypha."

Human conscience alone can never be acknowledged as the arbiter in the matters of God. It requires to be enlightened by the written and by the unwritten tradition of ages gone by. When these views shall have pervaded mankind—and if they are true they will do so—then catholicity will no longer be an ideal, nor merely a human organisation, a national institution for determining the relations between God and man; but the Catholic Church will be the manifestation of the individually established union and communion with the Father, through the Son, in the Spirit. The Catholic Church will then be in full blossom, it will ever be a fruit-bearing tree of knowledge and of life for the healing of the nations. It will no longer be a Church, but the Church of united, though not uniform, humanity; it will be the 'Holy Catholic Church' of the Apostolic creed, not one fold, but one flock."

In this way the author expresses his views respecting "the Church of the future." For eighteen centuries the successors of St. Peter have had "the Key of Knowledge" in their possession; but the manner in which they have used it inspires us with anything but confidence in relation to their future employment of it. The history of the Popes and the Papacy, and of the so-called Councils of the Church, renders it highly "probable," to use a term of frequent occurrence in the argumentative portions of this volume, that the author's expectations will prove delusive. At any rate, we may be excused for hoping that, if the Papal "chariot of tradition" is to inaugurate the new era, there may as soon as possible be a marked change in the spirit of the drivers.

M. de Bunsen acknowledges his "deep obligation to many of the writers in Smith's Dictionary of the Bible," and states that "the information therein contained has been freely used, and has often suggested new combinations, or assisted the author in framing them." This will readily be believed by all who are acquainted with the work referred to. Indeed, there is scarcely a chapter of the present volume that does not recall one's reading in that valuable work. Between that work and M. de Bunsen's, however, there is this marked difference—that in the former there is always, in every article, an exhibition of a well-balanced judgment, and an utter suppression of the tendency to theorise on subjects of a speculative nature; while the very reverse of this is exhibited in the latter. In reading the various articles of the Dictionary of the Bible, whether on the "Canons," the "Versions," the "Septuagint," the "Apocrypha," the several books of the Bible and their authors, or indeed on any other subject, we have scarcely known which to admire the most, the erudition displayed, or the care taken to avoid hasty deductions and rash conclusions. It seems to us as if the author of the present work had deliberately set himself to do what the writers of the Dictionary have so sedulously avoided. The Dictionary of the Bible has been ransacked, apparently for the purpose of building up a theory, or series of theories, not one of which the writers who have supplied him with the materials of his speculations would endorse.

At the same time, the author has added to these suggested speculations, other speculations of his own, designed to give body and substance to his theory, and invest it with an air of completeness. Such, amongst others, are his speculations respecting the "mark" put upon Cain, and the Kenites as his descendants; the "Rechab or chariot of Israel" as referring "to tradition, of which Elijah and Elisha were fathers"; the interpretation of "the Satan" of the Book of Job, and of Zechariah's vision, as referring, the former to "Ham, the representative of the black race," the latter to "a representative of the rival Hebrew line of Zadok"; the interpretation of Jeremiah and Amos as teaching that the Levitical sacrifices had no Divine sanction; the history of James, "the Lord's brother," and of the Sadducees; and the successors of St. Peter as having exclu-

* *The Keys of Saint Peter; or, The House of Rechab connected with the History of Symbolism and Idolatry.* By ERNEST DE BUNSEN. London: Longmans, Green, and Co. 1867.

sive right and power to teach the "hidden wisdom" of the Gospel.

In these and similar speculations the author has shown great ingenuity, wonderful powers of manipulation, and amazing tenacity of purpose in upholding his theory; but we would remind him that conjectures and guesses at truth are not proofs, and that mere probabilities, however multiplied, are not to be mistaken for certainties.

For our part, we believe that what was once a "mystery," is a mystery no longer, but is now "made manifest"; that it is not "apocryphal traditions" that are wanted to bring about the true Catholicity of the Church of Christ, but greater and more universal deference to the plain teaching of the "written word"; and that nothing will more conduce to the accomplishment of the Saviour's prayer for the unity of His Church than the recurrence of all Churches and all Christians to the practice of Apostolic times, as exemplified in the first Churches, and expressed by the simple but thoroughly comprehensive formula, "One is your Master, even Christ, and all ye are brethren."

MR. BALDWIN BROWN ON RITUALISM.*

Mr. Baldwin Brown's work on Ritualism deserves careful attention and high commendation for the thoroughness with which it discusses the essential principles of the system. There can be no doubt that a great deal of indignation is wasted upon some of its extreme outward developments by many who nevertheless hold views which really involve all that is most pernicious in the observances which they so severely condemn, and there can be equally little doubt that the only effectual way of dealing with the evil is by tracing it to its origin and laying the axe to the very root of the tree. The great advantage of dwelling upon the rites and ceremonies, the vestments and the incense in which our modern Anglicans delight, is that these appeal more directly to the minds of men, and compel an amount of attention and inquiry which otherwise it might be difficult to secure. However clear may be our expositions, and however forcible our reasonings about error, they will produce comparatively little effect on the great majority until they see its practical results, and the great fear is that even when these are manifest they will confine themselves to getting rid of some of the effects without dealing with the cause. Thus in the Ritualistic controversy large numbers of very sincere and earnest men, who would take credit for their strong attachment to Protestantism, would fancy that a great triumph had been achieved if the candlesticks were removed from the altar, if the use of incense was altogether discontinued, and if the clergy, abandoning their many-coloured vestments, were henceforth to restrict themselves to the more modest robes supposed to befit the character of a Protestant minister. They do not see that all this might be accomplished, and yet the real evil remain as rank, as pernicious, as threatening as ever. It is, therefore, of the highest importance that the error should be dealt with in its abstract as well as in its concrete form, and this Mr. Baldwin Brown has done with great ability and success in his work on "Idolatry Old and New." Giving comparatively little attention to the details of the Ritualistic system, except so far as they were necessary to illustrate the points he has in the most bold and fearless manner assailed the wide-spread error of which sacramentarian theories and practices are only the natural and consistent, though extreme result. His style is as forcible and eloquent as his thinking is clear and vigorous. Of the genuine power of the book, a power derived from its high-toned principle, its manly freedom, its intense earnestness, there can be no question. It is the utterance of convictions which have not been lightly adopted and are not loosely held. It is the distinct and decided protest of one concerned for the simplicity of Christ's Gospel and for the rights of those whom Christ has made free against dogmas which would interfere with both. It shows the folly and unscripturalness of Ritualism, but it renders even more important service than this, inasmuch as it points out to its opponents the only ground on which it can be successfully met, and teaches them how much many of them have to renounce themselves before they can be ready to enter on the strife. Firm and uncompromising in its temper, there is nothing of harshness, and if opponents complain of it, it must be because of the vigour of its arguments—it certainly cannot be for any narrowness in judgment, any bitterness in its spirit, any undue

severity in its words. It is the book, in short, of a thoughtful man, who penetrates below the surface, who is capable of taking broad and generous views of differences of opinion, but who, at the same time, feels the paramount importance of upholding the truth in its integrity and purity.

Ritualism, like Romanism, is, Mr. Baldwin Brown contends, idolatry, and no doubt its upholders will regard the bringing of such a charge, to the justification of which this volume is mainly devoted, as being itself a sufficient proof of malice and uncharitableness. It is not, however, brought inconsiderately, nor is there any desire recklessly and unfairly to affix a stigma sure to be specially offensive. It is a grave, sober statement of a conviction that sacerdotalism and sacramentarianism are at heart idolatrous. The first chapter sets forth what the essential principle of idolatry is. The common notion is that it consists in setting up some other Being or thing instead of God, and if this were correct, of course the votaries of the "Catholic faith," whether in its Romanist or Anglican form, would at once, and with great justice and indignation, complain that such an accusation should be supposed to lie against them. They worship God and God only, though they approach Him through priestly mediators and ceremonial observances which others repudiate. Mr. Brown's desire, therefore, is to show—and he does it by carefully adducing a number of Scriptural examples—that even where there is a most complete recognition of God, there may still be idolatry. The Israelites, when they bowed down before the golden calf which Aaron had made, did not suppose that it was to be the substitute for the Jehovah of Hosts, and "the whole value of that idol arose from their belief that it was the sign and the pledge of 'the benign presence of their unseen and awful Lord.'" Thus, "the essence of idolatry is 'the connecting the Divine presence and blessing with things cognizable by the senses or the understanding in a manner altogether independent of the question, 'whether through them there is any living communication with the living God, as a spirit, 'established and maintained by the soul.'" This is the principle which we find pervading Anglican theories and ceremonies. They do not set up the priest or the Sacrament as God, but as something to fill the place of God. "The abbot and, in a measure, the 'director' of conscience, is the idol of Christ, the King—that is, the human thing which the faithless host set up and consecrate in the place of 'Christ the unseen Lord. The Mass is the 'idol of Christ, the victim—the carnal thing 'which the faithless priests of a faithless church set forth and consecrate in place of 'the ever-living and ever-present reality, 'the 'Lamb of God who taketh away the sin of the 'World.'" Men want that which will free them from the exercise of spiritual thought, the pressure of personal responsibility. The intellect, instead of seeking diligently and waiting patiently for, the light which God has promised to give, loves rather to find an idol in dogma, the authoritative statement of doctrine. The conscience seeking for guidance and consolation, instead of resting itself on the unseen but ever-present God sets up an idol in the priest. The heart discontented with purely spiritual fellowship with Christ and joy in Him, would fain have some visible object on whom to lavish its devotion, and its idol is the Sacrament. Very truly says Mr. Brown:—

"This accounts for the passionate fervour which is found in Roman and Anglican piety. It is the Lord whom they daily delight to handle, and whose bodily form is within reach of their embrace, whom they love with such passion, and on whom they exhaust their tender epithets and caresses which would be drawn forth by the presence of the most beloved and familiar friend. This doctrine of the Real Presence means really a bodily contact with the bodily Presence of the Lord. It lends fervour and passion to the Catholic devotion; but we see, if we look at the matter steadily, that the spring of the fervour is in the sense and not in the soul. It is spurious, beautiful as it seems. It is born and nursed by a delusion, and like all passion that is fed from a sensuous spring, it tends to exhaust itself rapidly, and then to die down into listless despondency deepening into black despair."—Pp. 101, 102.

Those who have heard or read Roman or Anglican sermons, and still more their hymns and manuals of devotion, must feel the essential truthfulness of these remarks. It was our lot, on the Good Friday of last year, to hear a sermon on the Passion in All Saints', Margaret-street, which was throughout of this character. Anything more sensuous in its representations, less calculated to awaken true spiritual sentiment and more likely to nourish that delusive and morbid feeling so well described by Mr. Brown, we can hardly conceive. It is this sort of teaching which is really doing such incalculable mischief, and which would do it all the same, if all the outward symbols of its doctrines were disused. We regard it as subject for congratulation that the Ritualistic leaders,

whether mistaking the character of the times and miscalculating the effect which they had already produced, or carried away by a childish love for pomp and parade, have gone to such extremes as to excite a feeling and arouse an antagonism which, had they been content quietly and subtly to diffuse their doctrines would have lain dormant.

In no respect has Mr. Brown rendered better service than in his exhibition of the heresy of a human priesthood. There are many now who are ready to declaim against the idea of a sacrificing priesthood, but he shows that it is necessary to go lower still and abandon the conception of a priesthood altogether. "I think (he says) that we are coming to see very plainly that there are but two forms in which office and authority may be conceived 'of in the Church which have any interior consistency; the one making manifest spiritual power the supreme consideration, and the other resting on outward marks and notes, as 'divinely ordained indications of the quarter in which the power to teach and to rule may be 'expected to dwell.'" The question is not between an order of men commissioned to sacrifice, and another order having the sole right to teach, but as to the existence of any order invested with exclusive privileges of any character whatever. Let the individual rights of Christians be once compromised by the recognition of some special functions and authority enjoyed by a class, not in virtue of their personal qualifications but because of some supernatural commission they have received, and an official status which they consequently enjoy, and the way is prepared for the worst errors of priestism. It is here, then, that we must take our stand, if we mean to overthrow the pretensions of Anglicanism, and we are, therefore, extremely glad to find the younger and more earnest men of the Nonconformist ministry prepared fully to accept this position, and earnestly to maintain it. Mr. Brown has shown special skill in setting forth the truth on this point. We thank him heartily for the ability with which he has met the sacerdotal claims of Dr. Pusey and his followers. We thank him still more for the merciless style in which he has torn to pieces the flimsy sophistries with which Evangelical teachers seek to defend the formularies of their Church; but we thank him most of all for the outspoken boldness with which he has maintained the great principle that "our right to teach is ultimately our power."

"THE PRIVATE LETTERS OF ST. PAUL AND ST. JOHN."

This little book may be read through in about a couple of hours; but it contains the fruit of many hours' study and reflection, and it is full of interesting and profitable matter. It is a valuable volume; its truth and beauty will cause it to be remembered with pleasure when many bulkier volumes are forgotten. The "private letters" of which it treats are the Epistle to Philemon, and the Second and Third Epistles of John. Mr. Cox, knowing what light is shed on the characters of public men by the study of their personal correspondence, has sought by these letters to illustrate the characters of Paul and John, and the influence of the Gospel on the family life of converts in Apostolic times. The letter to Philemon shows us the man Paul "as courteous, as large-minded, as ardent, as devout, as that Apostle whose public labours and utterances have given us so lofty a conception of both his character and his genius." The unity of the character of John appears even more simply in his friendly epistles. "The same spirit breathes through" these and "the public 'general' Epistle which immediately precedes them," and in all "assumes the very same forms of thought and utterance."

The chief interest of the Epistle of Paul to Philemon lies in the mode in which it deals with the question of slavery; and its strong assertion of the fact of Christian "fellowship,"—the absolute identity of character, the community of life,—which has doomed slavery and all class and selfish interests. Mr. Cox points out that though "we are not to expect any definite 'authoritative maxim' in the Gospel addressed to the social conditions of Christ's time, we have 'a general principle, applicable to all times and conditions, which we shall not discover without some research, or master without some pains.'" Paul had been prepared by the mild Jewish legislation and practice to hate slavery as it existed in the Gentile cities; and "he had 'so learned Christ as to hold every man his 'brother, as that nothing human was alien to 'him. He believed that there lay before every 'soul of man possibilities of recovery, of re-

* *Idolatry Old and New; their Cause and Cure.* By JAMES BALDWIN BROWN, B.A. London: Jackson, Walford, and Hodder.

* *The Private Letters of St. Paul and St. John.* By the Rev. SAMUEL COX, Arthur Miall, 18, Boulevard-street, E.C.

"demption, of holiness; that the most abject might become noble; the most sinful, pure." Journeying from town to town, coming into contact with both slaves and masters, he saw how bondage was dooming multitudes to a condition more foul, wretched, and hopeless than that of the brutes; and was persuaded that, for Christians to hold their brethren in such bondage was "to deny the fundamental truths of the Christian faith; it was to resist the impulses of that charity which is of all Christian graces the top and crown." In the letters he wrote from Rome, he gave special prominence to the question of slavery, and by his injunctions to both masters and slaves, endeavoured at least to alleviate the rigours of bondage. In his public addresses, he could do little more than point out "the common manhood of slaves and masters," "their common brotherhood in Him in whom is neither bond nor free." For slavery was an established institution of the time, interwoven with all the relations and interests—domestic, civil, political—of society. "To pluck it suddenly out would be to imperil the whole fabric, probably to destroy it." It would be "virtually to proclaim a servile war, which would breed new horrors, and which must end either in embittering the bitter condition of the slaves, or, should they achieve an almost impossible victory, in the extermination or bondage of their masters."

But in the private letter which he wrote Philemon, the master, when he sent him back to him his runaway and repentant slave, Onesimus, he could with greater freedom point out the obligations of Christian "fellowship." Mr. Cox thus expands the appeal of the words, "If thou art in fellowship with me, welcome Onesimus as myself":—

"We agree in much. There are whole broad tracts of thought thrown open to us by the Gospel of Christ in which we are of one mind. We love God, and Christ, and the Church; we make many sacrifices that we may serve them; but, though we have all this in common, could I suppose that we should differ in thought and affection about this poor slave, that you should fail to recognise a brother in him who is as my own child to me; that, though to many it might seem a very small thing, would be so fatal a breach in our communion as would well-nigh break my heart; it would be a discordant note which would swell till it overpowered all the harmony of our love: it would be 'the rift within the lute'—little at first, perhaps, but slowly widening till all its music were hushed."

"The real question is, Are you brothers in Christ? Is this Christian brotherhood to be a real 'energy,' an effective power, or is it not? Are we to talk of 'the fellowship,' yet not to acknowledge each other as fellows, as equals, before our common Lord? Is the communion of the faith to cover only acts of public worship, or is it to extend to all the relations, and intercourse, and duties of life? What is this 'fellowship' worth, if you, Philemon, may regard as lawful what I condemn as a sin against brotherhood; if you may whip, and brand, and torture him who is 'as my own heart.' What is this 'fellowship' worth, if you, Philemon, may sit at one board with Onesimus, eat of one loaf, drink of one cup, sing one psalm, and say 'Amen' to his prayer; and then rise from your common worship to make his life bitter to him with toil and cruel bondage? When I come to you—and I hope shortly to be given to your prayers—am I to find one brother using his freedom to put the other brother in chains? Must I, and Archippus your son, who by then will have further instructed Onesimus in the heavenly hopes of the Gospel, rise from your hospitable table to comfort the poor slave who trembles under your displeasure? or are we all, you and I, Archippus and Onesimus, to be true brothers in Christ, comforting and serving each other in the Lord?"

Mr. Cox rightly affirms that Paul is here teaching a truth, "which ultimately, so soon 'indeed as it was understood, cut up slavery by the very roots.' It would lead Philemon, as Paul hints, to 'do more than was said to him,' to free his slaves. And this doctrine of 'fellowship' has yet more to accomplish."

"It is because we [Protestant Nonconformists], much as we pride ourselves on holding the primitive doctrine and maintaining the primitive order, have so largely let this 'fellowship' slip from our hands, that we are so weak and do so little to win men to our communion. Communion! Why, what communion is there among us? Can we affirm that the sense of Christian brotherhood is as strong in us as even the ties of neighbourhood, or political party, or natural kinship? How many of us feel an inward fire of love for all who are one with us in Christ? How many of us would do as much to serve a member of the same church as we would to serve a neighbour with whom we were intimate, or to secure the election of a member of Parliament who held our political views? . . . And yet we are loud in our complaints that men are not won to the faith of Christ; that even of those who are won many decline to join the Christian fellowship! Had we not better leave off prating about 'the fellowship' till we have something a little more like 'fellowship' to show?"

In his lectures on the letters to Kyria and to Caius, Mr. Cox depicts the character of the Christian "lady" and "gentleman" as they are found in every age of the Church; he indicates the dangers to the Christian character from an unholy spiritual ambition; and speaks very wisely of the treatment of heretics, real and reputed. We have only space for one quotation; it is from the letter to "the elect lady":—

"John's constant antithesis between law and love is intended to teach that love must clothe itself in forms

of obedience, and that obedience to law becomes perfect liberty when inspired by love. He marries love to duty, duty to love, and forbids us to put asunder those whom God has joined. Love, as mere passion, is very strong and urgent, but often reacts into even fatal languor. Duty, as mere obedience, is very constant, severe, authoritative; but often breeds weariness and repugnance. But the two united—love and duty, not opposed, but hand in hand—are precisely helpmeets; they were 'made for each other,' the one coming to the other's aid just when and where it is most in need of help. . . . The true wife, she in whom love is an awful and sovereign duty, as well as a happy choice, and for whom all duty is perfect freedom, because love is its inspiration and strength,—she is in no peril: if for a little while love droops because it finds no return, duty steps in to comfort and aid it; if for a time duty grows hard and irksome, love steps in, and lo! the yoke is easy and the burden light. And in like manner, the man whose devotion to Christ is to be true and perfect, needs both love and duty; or rather, he needs love both as a passion and an obligation, that the one may have help and comfort of the other, according to God's holy ordinance."

We have but to add that this volume is attractively printed and neatly bound. It would form an admirable gift-book to young persons whom it might be desired to interest in the Gospel, and influence for worthy Christian life.

THE IMMACULATE CONCEPTION.*

The dogma of the Immaculate Conception of the Virgin Mary is not a topic in which the bulk of thoughtful and educated Englishmen can be brought to take a profound interest. The more cynical are apt to sneer at the prurient imagination of a priesthood, which, not content with the unclean whispers of the Confessional, must needs pry into the marriage-bed of Joachim and Anna, and profane its sacred rites. Others of an easier temper are disposed to concede that if a knot of foolish priests and women find any comfort in believing in the immaculate conception of Mary, or Anna, or of their whole sex, it would be a pity to deprive them of so slender a consolation. While the most part, perhaps, ask, "What is Mary to us," or we to Mary, that we should be damned if "we don't believe of her what even no priest affirmed for a thousand years after she had entered into her rest!"

We cannot say that the dissertation of Dr. Preuss is at all likely to excite an interest in a topic so foreign to our habits of thought and so repugnant. Learned as it is, it does not embrace, nor even advert to, the ancient sources in which the dogma had its rise, nor is its learning of an attractive kind. The conflicts of the Schools are singularly barren of human interest. A brief description of the mode in which the complete dogma grew, through many vicissitudes, from the rhetorical metaphors of the twelfth century, would no doubt be acceptable, and might be compressed into a few pages; but a minute and elaborate study of the scholastic controversies of the middle ages is likely to prove too much for English patience.

The main features in the story of this dogma are these. By the commencement of the twelfth century Mariolatry had grown into a passion. Church vied with church in doing honour to the Mother of Christ. The supposed date of her birth was celebrated as the most popular of festivals. The people of Lyons were specially devoted to her service. It occurred to one of the Lyonesse canons that the Virgin's birth must have been preceded by her conception, and that to hold a festival in honour of her conception nine months before the festival of her birth would be likely to propitiate her favour. Accordingly, on December 8, 1139, the conception of Mary—not the immaculate conception, but simply the conception—was celebrated for the first time in the Church of St. John the Baptist, on the Saône. From the very first the innovation was opposed, and opposed by no less a personage than Bernard, the redoubted abbot of Clairvaux, on the express ground that the festival was unknown in the authentic ritual of the Church and had no support in her accepted traditions. But though on most ecclesiastical subjects Bernard's was the most potent voice of the day, it did not avail to check a movement so consonant to the temper of the time. The new festival spread from cloister to cloister, from church to church, in France, in England, in Italy, in Spain. As it spread the wonder grew. Heated panegyrics were pronounced on the most blessed of women; rhetorical phrases were taken in a literal sense; the fervent metaphors of an excited oratory hardened, as they cooled, into settled dogmatic convictions; and so, by natural steps, the conception grew into the immaculate conception of the Virgin. The new dogma, like the new festival, had its oppo-

nents as well as its advocates. The Franciscans, the University of Paris (after a brief fitful opposition), and the Jesuits were its hearty and untiring supporters; the Dominicans its most resolute antagonists. The conflict had many vicissitudes, as it passed from school to school and land to land; but, as might have been expected, the friends of the dogma gradually gained the upper hand, till at last the Pope, in the person of Pío Nono, was gained over, and the immaculacy of the Virgin's conception was decreed an article of faith by the infallible authority of one of the most fallible of men. To their honour, there were found English, French, and German bishops who, on being consulted by the Pope, opposed the contemplated decree with manly and outspoken vigour. But Pío Nono, in his mood of passionate exaltation, would listen to no remonstrance. And only a few years since, in the Church of St. Peter, surrounded by the bishops of all lands, the Pope, not without some natural tremors and tears, declared not only that "the most blessed Virgin Mary" was preserved from all original sin in the "very first moments of her conception," but denounced as "having made shipwreck of" "faith, and fallen from the unity of the Church," "whoever dares to think otherwise" "in his heart."

All the minute steps of this descent are minutely traced by Dr. Preuss, with a learned care which merits ample recognition. But in two respects at least we hold his monograph to be defective. First, it does not trace the dogma to its real root. For this desire to believe in the immaculate conception of the Holy Virgin, which has at length crystallised into a Roman dogma, has its origin in that ancient and widespread conviction of the inherent and essential evil of matter, the taint of which lies in the whole Oriental system of thought, which infected the Jewish cabala, the Platonic philosophy, the Gnostic heresy; and which still lives and works in Buddhism, Brahminism, Mahomedanism, and in many quarters of the Christian Church in which its presence is not so much as suspected. It is because men believed the flesh to be the seat and haunt of all evil, because they therefore held the indulgence of physical appetites, however moderate or in accordance with law, to be more or less immoral and opposed to spiritual perfection, that they were so ready to think of the pure Virgin as begotten not of natural generation but by the immediate power of God. It is because men still believe in this ancient error, that they are disposed to accept the new dogma which can plead neither reason, nor tradition, nor Scripture for its acceptance. It would have greatly added to the value of Dr. Preuss's dissertation had he connected the dogma of the immaculate conception with the antique and rooted persuasion from which it sprang. That he does not so connect it, is the first defect we allege against his book.

And the second is like unto it. For we shrewdly suspect that the learned Doctor is himself so far infected with this ancient error as to hold all conception which is not supernatural to be impure. There are several indications scattered through his work that, in his judgment, all men are conceived in sin and shapen in iniquity, and that in our depraved condition even the purest marriage-bed is defiled by lust. This is not the place in which to enter on any discussion of a subject at once so delicate and so profound. We must be content with simply stating our conviction that no man who holds that view of human origin and wedded love can meet the dogma of the Immaculate Conception as it should be met.

Mr. Gladstone's translation, so far as we have been able to test it, is fairly well done when once he has warmed to his task; but in the first chapter or two there are clumsinesses of expression which one who can write good English should not have suffered to pass into print.

BRIEF NOTICES.

History of Rationalism: Embracing a Survey of the Present State of Protestant Theology. With an Appendix of Literature. By JOHN F. HURST, D.D. Revised and enlarged from the Third American Edition. (London: Trübner and Co., 60, Paternoster-row, 1867.) The title of this book is a misnomer. It is not a history of Rationalism: it is rather a series of biographical sketches of persons whom Dr. Hurst classes together as Rationalists, because they do not accept a somewhat narrow Church creed. History may be written in the form of biographies, but it is not so written here. Not only are the great changes in men's habit of thought, which underlie and bring about changes of theological expression, omitted from Dr. Hurst's scrutiny: he has not pointed out the succession and filiation of teaching in the limited series of authors of whom he is treating. His book displays considerable reading, and the power of grasping doctrine; but it indicates defect in

* *The Romish Doctrine of the Immaculate Conception traced from its Source. By Dr. EDWARD PREUSS. Translated by GEORGE GLADSTONE. Edinburgh: T. and T. Clark.*

comprehensiveness of view, and a want of the imagination, the faculty of combining observation, which is of prime importance in an historian. Dr. Harst's inaccuracy of thought is such that he does not even write good English; and his sketches are vague and confused. His arguments are declamatory; it is very difficult to determine accurately what he regards as Rationalistic, and what as orthodox. It is still harder to discover the canon according to which its place is assigned to each. To Dr. Harst, and others who deem it fair to couple men like Bolingbroke and Coleridge, Hume and Maurice, Gibbon and Hare, Robertson and Colenso, under a common invidious designation, it might be well to suggest that "calling names" is a game at which two sides can play. Such would protest against the attempt to affix to them the name "Irrationalists," and to the various phases of orthodoxy, the common title of "Irrational Theology;" but the title of this book is as inappropriate and as invidious when applied to many of the opinions treated of here.

The Hymns of Heaven; or, the Songs of the Saints in Glory. By JAMES GRANT. (London: S. W. Partridge, 9, Paternoster-row.) Mr. Grant is right in supposing that the endeavour "to realise, as far as may be permitted in our present imperfect state, what will be the principal employment of the saints in glory" "has frequently found a place in the minds of many into whose hands this little work may come." These many show, however, a greater prudence than he, in that they do not utter all that is in their mind. Mr. Grant has devout feeling; but neither the learning, the wisdom, nor the taste, to give any value to his speculations on the hymns and singers of heaven.

Wisdom of our Fathers—South. (Religious Tract Society.) South is no great favourite of ours, but he was undoubtedly a great preacher in his day. Whether he is entitled to a place, and especially to so early a place in a series which as yet includes only Bacon, Fuller, and Leighton, is another question. Be this as it may, the present volume of selections is well done, and includes some of his best sermons, of course omitting those in which his bitter and scurrilous attacks on Puritanism are contained. Unfortunately, these latter are among his clearest and most characteristic productions.

Perry's Bostonian Memorandum Tablet and Perpetual Diary. These are not books, but they come more acceptably than a good many books that claim some notice from us. The memorandum tablets are enclosed in handsome paper made covers, convenient for the waistcoat pocket, and very useful to persons whose memory requires occasional jogging. The tablet is composed of a sort of glazed cardboard, on which pencil or orange marks can be made and easily erased. The "Perpetual Diary" is in the instance before us enclosed in a handsome purse. The "diary" itself consists of half-a-dozen small leaves with the day of the week at the top, intended for cash entries, &c. The tablets and diaries are made in different shapes and sizes.

Gleanings.

A sunfish was captured in Torbay, a few days since, which weighed five cwt.

Madame Lind-Goldschmidt will sing at the Hereford Festival.

The earnings from the Atlantic cable for the month of May last amounted to \$5,866.

Explosions in English coal-mines have killed 25,000 men since 1850.

Cincinnati has a co-operative furniture manufactory, with a capital of 2,000,000 dols.

The two discoverers of gold in California are now in destitute circumstances.

At a recent railroad celebration in America the following sentiment was given:—"Our mothers, the only faithful tenders who never misplaced a switch."

Our noble Premier, who appears under the most trying circumstances to retain that brilliancy of wit and readiness of rejoinder for which he is famous, on being asked whether he still suffered from the effects of his last severe attack of gout, is stated to have replied, "Thank you, I feel radically better, but rather dizzy."—*Echoes from the Clubs.*

VERY INQUISITIVE.—An inquisitive fellow, devoid of delicacy, and reckless of rebuff, once questioned Alexander Dumas rather closely about his genealogy. "You are a quadroon, Mr. Dumas?" said he. "I am," replied Dumas, wise enough not to be ashamed of a descent he could not conceal. "And your father?"—"Was a mulatto." "And your grandfather?"—"A negro," said Dumas, his patience nearly gone; but the fellow held on. "And your great-grandfather?"—"An ape, sir!" thundered Dumas; "an ape, sir! My pedigree commences where your own terminates."

HAIRDRESSERS AT A PREMIUM.—The Paris correspondent of the *Post* says that the hairdressers now begin work at nine o'clock in the morning and continue throughout the day. These great artists indeed give themselves airs just now. "The invited to balls have to positively implore their aid, and pay from 15fr. to 40fr. for half-an-hour's decorative arrangement of the true and the false. M. F., the mighty monarch of the *coiffure* empire, showed me, with a certain pride, a note he had received from a great lady who required his services. In English it

would be something like this:—"The Princess C—reposes full confidence in M. F—'s promise to beat her hotel by eleven o'clock; nevertheless, the carriage will be sent for M. F— at half-past ten o'clock, in whom alone the Princess C— has confidence, and for whose taste she has the highest consideration."

REFORM BILL ANECDOTES.—It is said that the Cabinet wished the death-warrant of the compound householder to be stayed, and that the Chancellor of the Exchequer, to please his colleagues, determined to "try it on." The attempt failed, and Mr. Disraeli, who had ingeniously provided a loophole of escape, showed that he had only adopted the amendments of Mr. Hodgkinson and Mr. Childers, and told the draughtsman of the bill to roll them into one. When he found his new clauses must go, he said: "I thought they embodied the opinions of the House. But if that is not so, I will lay no stress upon them." This was done with such consummate aliveness and ingenuity, that it is said a Liberal M.P. rushed out of the House into the lobby, in order that he might indulge in a loud and prolonged guffaw without drawing upon himself the ire of the Speaker. Another member, a Conservative, was asked, as he came out, what they were doing in the House. He replied, "Doing! why we have just given up the tenth vital principle of the Reform Bill." The other anecdote followed upon Mr. Lowe's speech. The right gentleman had been warning the House of the danger which threatened the landed interest, the Church, and the House of Lords, if they passed the Government bill. "What did you think of Lowe's speech?" was asked of a Radical M.P. by a Conservative member. "Well, I was reminded of the poor Esquimaux, who, when the missionaries threatened him with a certain place which they described as very hot, asked to be led there directly."—*Correspondent of the Scotsman.*

SINGULAR APPARITION IN A CHAPEL.—On Sunday morning, the solemnity which usually characterises the services at Cairo-street Chapel was rudely dispelled by an extraordinary apparition, which was suddenly made manifest right above the minister's head. While the congregation were singing the last verse of the first hymn a very well-formed leg came down through the ceiling, and the singing was extinguished in laughter. All eyes were at once fixed on the leg, which, after a vigorous plunge or two, was withdrawn. This was not accomplished until most of the congregation had marked that the foot wore an elastic-side boot and the leg a grey stocking. The minister, who was a stranger, was baptized with dust and plaster, and for some moments betrayed a disposition to leave the pulpit, under the impression that either the ceiling or the owner of the leg was coming down. Matters were, however, explained by the chapel-keeper, and the service proceeded. After service was concluded, some curiosity was manifested to discover the owner of the leg. The minister's house, it seems, adjoins the chapel, and from the garret a person can walk over the ceiling of the latter. During the morning the only person in the house—the stated minister being enjoying a holiday—was a charwoman. This person was charged with being the author of the phenomenon, but stoutly denied it; and as she also affirmed that no one else had been in the house, we presume it must be accepted as a spiritual manifestation. The fact of the leg wearing an elastic-side boot and grey stocking will, no doubt, open up for spiritualists a new subject for discussion.—*Warrington Guardian.*

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Consols during the week have not maintained the high point at which they stood a week ago. Nevertheless, the favourable tendencies of the Stock Exchange continue. Railway, Bank, and miscellaneous stocks have risen, and the public are continuing to invest more largely than they have since the panic of May, 1866.

Consols for money are 94½ to 95, and for the account 94½ to 95.

The Russian Government has applied to the London Stock Exchange for a loan of 2,000,000L, to be applied to the construction of the Orel-Witebsk Railway. The 100L bonds are to bear interest at 5 per cent., and are issued at the actual price of 75L.

The last Bank return showed a reserve of notes of 11,627,090L, being an increase of 268,495L; an increase in notes in circulation of 249,820L; and an increase in the bullion of 537,043L. The total bullion now amounts to the unusually large sum of 20,954,326L.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 37, for the week ending Wednesday, June 5.

ISSUE DEPARTMENT.

Notes issued	234,086,080	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	19,808,080
	234,086,080		234,086,080

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	(Inc. dead weight annuity) £13,884,814
Reserve	3,113,787	Other Securities	18,873,580
Public Deposits	9,197,707	Notes	11,627,090
Other Deposits	17,187,304	Gold & Silver Coin	1,149,946
Seven Day and other Bills	483,539		
	241,535,320		241,535,320

June 6, 1867.

FRANK MAY, Deputy Cashier.

Births, Marriages, and Deaths.

BIRTHS.

ETHERIDGE.—May 23, at the Lawn, Ramsgate, the wife the Rev. B. C. Etheridge, of a son.
BROWN.—May 21, at 6, Medina-villas, Dalston-lane, the wife of Mr. George Brown, of a son.
HARRY.—June 2, at Massy-ddarwen, Mold, Anchoretta, wife of the Rev. W. Warlow Harry, of a daughter.
NEVILLE.—June 2, at Thorpe, Notts, the wife of the Rev. Christopher Neville, of a son.

MARRIAGES.

ROUCH-SMITH.—On the 28th May, at the Independent Chapel, Kettering, by the Rev. Thomas Toller, William Albert Rouch, of Stoney Stratford, Bucks, to Emma Leonora, second daughter of William Smith, Esq., of Kettering.
BELL-WOOD.—May 29th, at the Congregational church, St. George's-road, Bolton, by the Rev. R. Best and the Rev. W. H. Davison, George Bell, Esq., of the firm of Hick, Hargreaves, and Co., to Jane, youngest daughter of the late Thomas Wood, Esq., of West Bank, Chorley New-road, Bolton.
COX-WICKHAM.—On the 29th May, at Immanuel Church, Streatham, by the Rev. Stenton Kardley, Henry Ramsay, only child of Henry Cox, Esq., of West Dulwich, to Julia, only child of Edgar Wickham, Esq., of Beulah-hill, Norwood. No cards.
BARSTOW-WAINWRIGHT.—May 30th, at Lister-lane Chapel, Halifax, by the Rev. W. Dawson, Mr. Abraham Barstow, to Miss Mary Jane Wainwright, both of Southwarran.
STREET-OWEN.—May 30, at Bedford New-town Chapel, London, by the Rev. Thomas Jones, Edmund Street, of Highgate-rise, to Mary Anne, youngest daughter of David Owen, Esq., of Albion-road, St. John's-wood. No cards.
TOMLIN-TENNANT.—June 1, at Lion Chapel, Bradford, by the Rev. J. P. Chown, Mr. James Tomlin, of Ellens-tring, to Ann, youngest daughter of Mr. William Tennant, of Werton Hall, Wensleydale.

GRAY-PARDON.—June 1, at Victoria-terrace Chapel, St. John's-wood, by the Rev. Frederick Halse, William Gray, Esq., of 5, St. Edmund's-terrace, Regent's Park, to Anna Maria Pardon, youngest daughter of the late Robert Cole, Esq., of Bideford. No cards.

LORD-SENIOR.—June 4th, at Upper Chapel, Heckmond-wike, by the Rev. Joseph Tattersfield, uncle of the bride, assisted by the Rev. Allen Mies, the Rev. George Lord, of Stanley Independent chapel, Liverpool, to Mary Jane Senior, of Dewsbury Moor.

JONES-PARNELL.—June 5, at the Independent chapel, Tiverton, Devon, by the father of the bride, assisted by the Rev. Professor Charlton, M.A., of the Western College, Plymouth, Emma Parnell, eldest daughter of the Rev. W. R. Noble, of Tiverton, to Alfred, only son of George Jones, Esq., of Brookley-villas, Brookley-road, Lewisham High-road, London. S.E.

CLAYTON-TODD.—June 5, at the Bar Church, Scarborough, by the Rev. R. Baigarnia, Mr. Henry Clayton, of Bradford, to Mary Ann, daughter of Mr. Richard Todd, of Scarborough.

HOLDSWORTH-MOULSON.—June 5, at Horton-lane Chapel, Bradford, by the Rev. J. R. Campbell, D.D., Mr. Benjamin Holdsworth to Miss Deborah Moulson, both of Horton.

HIGGINBOTTOM-ACKROYD.—At Salem Chapel, Bradford, by the Rev. J. G. Miall, Mr. A. Higginbottom, of Leeds, to Miss Elizabeth Ackroyd, of Thornton, near Bradford.

ASHBURN-PARKINSON.—On June 6, at James-street Chapel, Blackburn, by the Rev. J. B. Lister, William, second son of the late William Ashburn, Esq., to Miss Eleanor Parkinson, niece of the late Thomas Bamber, Esq., all of Blackburn.

BUTT-MADDERS.—June 6, at the Baptist chapel, Grosvenor-street, Manchester, by the Rev. H. J. Betts, Mr. Thomas William Butt, of Ardwick, to Mary, only daughter of Mr. G. Madders, of Chorlton-on-Medlock.

NORDENFELT-GRUNDY.—June 6, at Cross-street Chapel, Manchester, by the Rev. W. Gaskell, and afterwards at the residence of the bride, by the Rev. S. Svedberg, chaplain to the Swedish Embassy, London, Thorsten Wilhelm son of Colonel Nordenfelt, Knight Commander, and Governor of Blekinge, Sweden, to Emma Stansfeld, second daughter of Edmund Grundy, Esq., of Greenhill, Chesham-hill, Manchester.

WOOD-HEAPS.—June 8, at the Methodist New Connexion chapel, Hunslet, by the Rev. W. William Arthur, only son of Mr. George Wood, Midland Bottle Works, Hunslet, to Annie Kildon, only daughter of Mr. Richard Heaps, of Hunslet.

BYGATE-MURPHY.—June 8, at Marshall-street Independent Chapel, Leeds, by the Rev. John W. Atkinson, of Pot-ternewton, Leeds, Mr. John Bygate, to Elizabeth Murphy, both of Leeds.

SMITH-ABELL.—June 11, at St. John's, Hackney, Charles, youngest son of Mr. Robert Smith, of West Green, Tottenham, to Elizabeth Clitheroe, only daughter of Mr. William Abell, of Dalston-lane, Hackney.

DEATHS.

TROWDALE.—May 25, at Appleton, Wiske, Yorkshire, Maria, widow of the late Michael Trowdale, aged eighty-nine.

BURDER.—June 1, at 7, South-parade, Clifton, Elizabeth Corbett Burder, eldest daughter of the late Rev. John Burder, greatly beloved and lamented.

RICHARDSON.—June 2, at Bares, the Rev. James Richardson, aged forty-eight years.

MARTIN.—June 3, at the residence of her son-in-law, S. Felgate, Esq., Clarence-villas, Clapton, Mary Martin, the beloved mother of the Rev. David Martin, of Oxford and the Rev. George Martin, of Lewisham High-road, London, in her eighty-fifth year.

SMITH.—June 4, at Fir-vale, Sheffield, Jane Smith, wife of Edward Smith, aged fifty-four.

SNELLGROVE.—June 5, suddenly, Anthony Snellgrove, Esq., of Surrey-square, Old Kent-road, in the seventy-third year of his age. Friends will kindly accept this intimation.

BENTER.—June 6, at Grovenor's Cottage, Gillingham, Mary, the beloved wife of Mr. Robert Benter, aged seventy-five, greatly respected by a large circle of friends.

WILLIAMSON.—June 8, drowned at Dublin, while boating on the Liffey with a fellow-student, Stewart, eldest son of the Rev. Stewart Williamson, of St. John's-wood, London, in his twenty-third year.

HOLLOWAY'S OINTMENT AND PILLS have, over and over again, proved the best remedy to persons afflicted with ulcerations, bad legs, sores, abscesses, fistulas, and other painful and complicated complaints. Printed and very plain directions for the application of the ointment and pills are wrapped round each pot or box. Holloway's purifying pills should be taken throughout the progress of the cure, to maintain the blood in a state of perfect purity, and to prevent the health of the whole body being jeopardised by the local ailment. Bad legs are thus readily cured, without confining the patient to bed, or withdrawing from him the nutritious diet and generous support so imperatively demanded when weakening diseases attack the systems of either young or old.

Markets.

CORN EXCHANGE, LONDON, Monday, June 10.

The supply of English wheat to this day's market was very small. With brilliant summer weather, factors were disposed to accept 1s. to 2s. per qr. less money than was obtainable on Monday last; but this reduction failed to tempt buyers, and very little business was done up to a late hour. Foreign, a slow trade at a decline of fully 1s. per qr. Barley firm, and grinding sorts quite as dear. Beans steady. Peas 2s. per qr. cheaper. The arrivals of oats for the week are very moderate and inadequate to the demand. This enabled factors to realise an advance of 6d. per qr. on most qualities from the rates of this day week; but the trade was not better than on Friday last.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.
Essex and Kent, red, old ..	57 to 67	57 to 59
Ditto new ..	52 64	52 64
White, old ..	58 71	58 71
new ..	53 67	53 67
Foreign red ..	55 65	55 65
white ..	57 72	57 72
BARLEY—		
English malting ..	89 50	89 50
Chevalier ..	50 56	50 56
Distilling ..	40 45	40 45
Foreign ..	30 44	30 44
MALT—		
Pale ..	73 78	73 78
Chevalier ..	78 80	78 80
Brown ..	58 68	58 68
BEANS—		
Ticks ..	41 44	41 44
Harrow ..	41 44	41 44
Small ..	43 48	43 48
Egyptian ..	—	—

BREAD.—LONDON, Saturday, June 8.—The prices of wheaten bread in the metropolis are from 9½d. to 10d.; household ditto, 7d. to 9d.

METROPOLITAN CATTLE MARKET.

MONDAY, June 10.—The total imports of foreign stock into London last week amounted to 10,382 head. In the corresponding week in 1866 we received 10,773; in 1865, 13,936; in 1864, 12,207; in 1863, 9,813; in 1862, 5,585; in 1861, 9,083. There was a good supply of foreign stock on sale here to-day. Both as regards beasts and sheep, the trade was more active, and prime qualities commanded more money than on Monday last. Calves were 2d. per 8lbs. dearer. Fresh up from our own grazing districts, as well as from Scotland, the arrivals of beasts were very moderate, and taken as a whole the quality of the supplies of home-fed stock were but middling. The trade was much firmer than on Monday last, and prime breeds changed hands at an advance of 2d. to 4d. per 8lbs. In other qualities an improvement of 3d. per 8lbs. was established. Prime Scots and crosses realised 5s. 4d. to 5s. 6d. per 10lbs. The arrivals from Norfolk, Suffolk, Essex, and Cambridgeshire, comprised 1,400 Scots, shorthorns, and crosses; from other parts of England, 500 various breeds; and from Scotland, 150 Scots and crosses. The supply of sheep in the pens was moderately extensive, and the quality of the stock was tolerably prime. There was more activity in the trade than on Monday last, and in some instances prices advanced 2d. per 8lbs. The general top price was 5s. 4d. per 8lbs. According to an order issued this morning, the regulations in operation respecting the removal of beasts from the market, now apply to sheep. Lambs are in moderate supply and steady request at an advance of 2d. to 4d. per 8lbs. The quotation now ranges from 4s. 6d. to 7s. 8d. per 8lbs. The veal trade was firm at 2d. per 8lbs. more money, the top being 5s. 6d. Pigs were in moderate request, and the quotations ruled firm.

Per 8lbs. to sink the Offal.

Inf. coarse beasts.	3 6 to 3 8	Prime Southdown	5 2 to 5 4
Second quality	3 10 4 2	Lambs	6 6 7 6
Prime large oxen	4 4 5 0	Lge. coarse calves	4 0 4 10
Prime fowls, &c.	5 4 5 6	Prime small	5 0 5 6
Coarse mut. sheep	3 8 3 10	Large hogs	3 4 3 10
Second quality	4 2 4 6	Neatm. porkers	4 0 4 6
Pr. coarse woolled	4 8 4 10		

Quarter-old store pigs, 25s. to 26s. each. Suckling Calves, 11s. to 24s.

NEWGATE AND LEADENHALL, Monday, June 10.

The supplies of meat on sale here are only moderate, and the trade is firm, on rather higher terms. Last week's imports were 3 cases from Amsterdam, and 62 from Hamburg.

Per 8lbs. by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.	
Inferior beef .	3	6	to	3	10	Inf. mutton .	3	8	4	6
Middling ditto .	4	0	4	4	Middling ditto .	4	6	4	8	
Prime large do. .	4	6	4	8	Prime ditto .	4	10	5	0	
Do. small do. .	4	8	4	10	Veal	4	0	5	2	
Large pork . .	3	4	3	10	Lamb	5	8	6	6	
Small pork . .	4	0	4	6						

SEED, Monday, June 10.—The demand for cloverseed continues limited; there is none fine enough to bring forward buyers, and inferior sorts are held too high to command attention. Trefoils were held with much firmness, and fine qualities at higher rates. In mustard seed, either white or brown, nothing passing to alter quotations. Tares for feeding purposes were steady in value and demand. New English Rapeseed appears likely to be later at market this year than last.

PROVISIONS, Monday, June 10.—The arrivals last week from Ireland were 415 firkins butter, and 2,328 bales bacon; and from foreign ports, 23,088 casks, &c., butter, and 2,191 bales bacon. In the Irish butter market scarcely anything doing. A few Corks are selling, but sales are very limited. Foreign sold well; best Dutch 4s. dearer. Bacon sold well at advancing prices. Best Waterford, 72s., free on board; Hambro', 60s., to 62s., landed. In lard there was more doing.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, June 10.—These markets are fairly supplied with potatoes, coastwise and by railway. The trade is inactive, at barely late rates. The imports last week were 81 packages from Boulogne, 8,146 from Cadix, and 8,000 from Madeira. Yorkshire Flukes, 140s. to 180s.; Regents, 120s. to 140s.; Lincoln, 12s. to 140s.; Scotch, 110s. to 160s.; Foreign, 100s. to 110s. per ton.

BOROUGH HOP MARKET, Monday, June 10.—Our market continues very firm at the improved currency, with a small demand. Accounts from the plantations are still very unfavourable, a fresh attack of fly having been noticed during the latter part of last week in the district of Mid-Kent, and also in parts of the Weald, Sussex, and Worcester; but in East Kent and Farnham there is a slight change for the better. From Bavaria and Bohemia accounts are more favourable, but the recent cold weather in Belgium has not been conducive to the growth of the plant in that country. New York advices to the 28th ultimo report no change in the hop market, which continues firm. The plant is coming forward very badly, and presents a very unhealthy appearance, but it is hoped that the warm weather which has just set in will tend greatly to improve the bines. Sussex, 145s. to 155s.; Weald of Kent, 147s. to 160s.; Mid and East Kent, 150s. to 180s.; Farnham

and Country, 160s. to 200s.; Yearlings, 100s. to 135s.; Olds, 50s. to 84s.

WOOL, Monday, June 10.—We have again to report considerable inactivity in the demand for all kinds of English wool, arising in some measure from the enormous quantities of colonial now offering at public auction. Home buyers hold very moderate stocks, and there is no inclination on the part of continental houses to operate freely.

OIL, Monday, June 10.—There has been a good demand for linseed oil for export to America, and prices have further advanced to 39½. 10s. per tun. Rape and seed oils have changed hands in large quantities at 38½. for English brown rape, for September-December; on the spot it is 35½. 10s. Refined is quiet. English, 37½. 10s. to 38½. Foreign, 38½. 10s. to 39½.

TALLOW, Monday, June 10.—Very little business is passing in the tallow trade to-day. P.Y.C. is quoted at 43s. 6d. per cwt. on the spot. Town tallow is 42s. net cash.

Advertisements.

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(Late PARTRIDGE and COZENS),

MANUFACTURING STATIONERS,

192, FLEET-STREET (Corner of Chancery-lane).

Carriage Paid to the Country on Orders exceeding 20s.

NOTE PAPER, Cream or Blue, 3s. 4s. 5s., and 6s. per ream.

ENVELOPES, Cream or Blue, 4s. 6d., 5s. 6d., and 6s. 6d. per thousand.

STRAW PAPER—Improved quality, 2s. and 2s. 6d. per ream.

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BLACK-BORDERED NOTE, 4s. 0d. and 6s. 6d. per ream.

BLACK-BORDERED ENVELOPES, 1s. per 100—Super-thick quality.

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SERMON PAPER, plain 4s. per ream; Ruled ditto, 4s. 6d. An immense variety in all sizes and qualities always in stock. Samples forwarded free.

SCHOOL STATIONERY supplied on the most liberal terms. GOOD COPY BOOKS, superfine cream paper, 40 pages, 2s. per dozen. Universal System do., with engraved head lines, 1s. 4d. and 2s. 9d. per doz.

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PERRY AND CO.'S PATENT BOSTONITE TABLETS AND SLATES.

PATENT BOSTONITE	3 TABLET.
BOSTONITE 0 6	Do.
BOSTONITE 1 0	Do.
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BOSTONITE 1 0	Do.
BOSTONITE 1 6	Do.
BOSTONITE 2 0	Do.
BOSTONITE 2 6	Do.
PATENT BOSTONITE	6 BOOK SLATE.
BOSTONITE 1 0	Do.
BOSTONITE 1 6	Do.

PATENT BOSTONITE PLAYING CARDS, 2s. 6d. per pack.

Sold by all Stationers.

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for all who use the "United Service" Soap Tablet, which also imparts a delicious fragrance.

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PRESTON'S ESSENCE of BITTER ALMONDS FREE from PRUSSIC ACID. This delicious Essence may be safely used for flavouring Custards, Blancmanges, &c., and all kinds of Pastry.

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CAPTAIN WHITE'S ORIENTAL PICKLE,

CURRY or MULLIGATAWNY PASTE. Curry Powder, and Curry Sauce, may be obtained from all Sauce Vendors, and wholesalers of

CROSSE and BLACKWALL, Purveyors to the Queen, Soho-square, London.

SAUCE.—LEA AND PERRINS' WORCESTERSHIRE SAUCE.

This delicious Condiment, pronounced by Connoisseurs

"THE ONLY GOOD SAUCE,"

Is prepared solely by LEA and PERRINS.

The Public are respectfully cautioned against worthless imitations, and should see that LEA and PERRINS' Name are on Wrapper, Label, Bottle, and Stopper.

ASK FOR LEA AND PERRINS' SAUCE.

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Others. Can be obtained of all chandlers, grocers, and oilmen in town or country.

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LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

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 More than 25,000 children under ten years of age die in London every year.
 This unnatural mortality in early life, and the great amount of sickness and suffering among the children of the poor which it indicates, is the strongest plea for the support of an institution especially set apart for the reception of sick children.
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 300 to 1,000 poor persons are relieved every week.
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 Contributions of old rags for bandages will be most thankfully received.

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 Composed of a choice selection of teas to combine strength and flavour.

No. 1 Black, at 2s. 10d. | No. 1 Mixed, Green and Black, at 2s. 10d.
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 Six Pounds of Good Tea for 6s. 6d. can't be dear.
 The Company's KAISOWS by the Clipper Ships are really delicious.
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 CARPETS
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